

THE EAST AND WEST REVIEW

AN ANGLICAN OVERSEAS QUARTERLY

EDITORIAL NOTES

AFRICA: AN OPPORTUNITY AND A
CHALLENGE

Sir Philip Mitchell

THE CHURCHES IN COMMUNIST
COUNTRIES

WORSHIP IN THE WEST AFRICAN
CHURCH

Rev. C. W. J. Bowles

RECRUITING—AN APPRAISAL OF
THE PRESENT SITUATION

Rev. John Drewett

THE MISSIONARY APPROACH TO
THOSE ON THE FRINGE

Rev. G. M. P. Hamilton

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JANUARY, 1952



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The East and West Review



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The REVIEW is published quarterly, price 1s. net, by the S.P.C.K. The Annual Subscription (post free) is 4s. 6d. It can be obtained either from The Society for the Propagation of the Gospel, 15, Tufton Street, Westminster, S.W.1, from The Church Missionary Society, 6, Salisbury Square, E.C.4, from The Society for Promoting Christian Knowledge, Northumberland Avenue, W.C.2, or from The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.

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EDITORIAL NOTES

WHEN the first number of THE EAST AND WEST REVIEW was published in 1935, it inherited the tradition of a series of Quarterly Reviews in which, to quote the Editorial Notes, "for a generation the missionary activity of the Anglican Communion has been canvassed and reflected"—the *East and the West*, *The Church Missionary Review* and *The Church Overseas*. For seventeen years the REVIEW has tried to supply accurate information of the missionary enterprise of the Anglican Communion, and to stimulate prayer and thought about the problems of the Church overseas. In spite of all the difficulties of the years of war publication was never interrupted, though the size was reduced and the format changed. And though the cost of paper and printing has continued to rise, the price has remained unchanged from the first issue until now—and that is in itself no small achievement.

But the Editorial Board is now confronted with a critical situation. With its present circulation, the REVIEW cannot meet the most recent rise in costs of publication unless the size is reduced still further, or the price is raised. To decrease the number of pages would detract from the value of the REVIEW: to raise the price might affect just those subscribers for whom the REVIEW is intended. The only possible remedy, therefore, is to increase the circulation. We have evidence that the REVIEW is valued by its readers, and that it does provide material which is not to be found elsewhere. We believe that the cause of the Church overseas would suffer if the REVIEW had to cease to exist.

We appeal, therefore, to our readers—and in particular to those who have been subscribers for so many years—to help us to increase the number of copies sold. If we could gain 500 more regular readers we could keep the price as it is now and make the REVIEW more attractive. The new cover of this issue is a foretaste of what might be done with wider support. Will you please introduce the Review to those of your friends who do not know of its existence, and commend it to them? Subscriptions can be placed with the S.P.C.K. or through the S.P.G. and the C.M.S.

This number emphasizes once again the vital importance of Recruitment for service overseas. Sir Philip Mitchell, writing as Governor of an important East African territory, stresses the need for Christian men and women overseas, and makes it clear that the growing autonomy of the younger Churches increases rather than diminishes their dependence upon reinforcements from outside. Mr. Drewett shows some of the difficulties and problems involved in supplying the demands.

We publish also the first part of an important paper on the situation of the Christian Church in Communist countries. The author writes with expert knowledge but for obvious reasons is anonymous. It is of the utmost importance that we who live outside the curtains of iron or bamboo should try to understand what is happening within, for without that understanding we cannot give our Christian brethren our support in prayer.

AFRICA: AN OPPORTUNITY AND A CHALLENGE

By SIR PHILIP MITCHELL*

IT is a challenging thought that when the Great Exhibition opened in London in 1851 East and Central Africa were totally unknown to the outside world. The sources of the Nile had not been identified, and the age of the great pioneer missionaries lay just ahead. The country which lay between Abyssinia and the Zambesi, the Indian Ocean and the Great Lakes (and much else beside) was a vast blank space on the map upon which imaginative men had written names like "Monomotapa" and a few more, but of which they knew nothing; the only travellers were the slave traders. This vast area was inhabited by African tribes who were in a quite extraordinary way outside what we may call the main stream of human history and achievement. They had no alphabet, no numerals, no calendar or notation of time, no wheel, no plough, no knowledge of mechanics and, with rare exceptions, no form of state or authority larger than the family or clan or at most the tribe. Whether they practised shifting agriculture because they were for other reasons nomadic or whether they were nomadic because their agricultural practices were such that they had to move to new land every few years, no one really knows; but move they did, and as a necessary corollary they never built a permanent building. Their houses and such few other buildings as their society required were built, each family for itself or at most with the help of neighbours, from poles, bamboos, grass and earth obtained on the site. Their tools were confined to the simplest knives, axes, hoes and digging sticks. They spoke—and speak—a bewildering variety of languages or dialects.

There was more geographical knowledge by 1901, but little change except along the few railways that had been built and in a small number of mission stations like Blantyre and Namirembe.

To-day a network of rail, inland water, road and air services traverses the region and links it with the capitals of the world. Mombasa harbour, where Krapf and Rebmann landed, is still a dhow harbour, which they would recognize if they saw it, but round the corner, on the other side of the Island, a vast modern port stretches along the shores of Kilindini creek, and ocean-going ships from all corners of the world discharge great cargoes of merchandise and load a growing range of products—coffee, tea, bacon, butter, cotton, sisal, pyrethrum, hides and skins, wattle bark, timber, soda ash, kyanite—the list is expanded continuously by new things, as production grows.

Throughout the region plantations, farms, ranches, mines, factories and saw mills have been established and are multiplying exceedingly at a rate which can to-day only be described as an agricultural and

* Sir Philip Mitchell, G.C.M.G., is Governor of Kenya. He was formerly Governor of Uganda and Governor of Fiji, and High Commissioner for the Western Pacific.

industrial revolution. Africans in hundreds of thousands are growing cotton, coffee, tobacco and many other crops selling annually for millions of pounds. And all this among a people who, down to the turn of the century, had remained as I have described above. For them and their simple ways of living even revolution is too mild a word; it has been indeed more like an earthquake.

The pioneer missionaries and those who followed for many years had a difficult and often dangerous task, and many paid for their devotion with their lives. They had first to learn the languages, to take them down from speech in our alphabet—for the African people had none—to deduce the grammar and then to write the first books, usually translations of parts of the scriptures, to help them in their task of carrying the Gospels throughout the region. They wrought skilfully and faithfully, and it is well that they did, in those days before the railways, the lorries and the lake and river steamers had begun to create a new world and a new society. Their labours provided at least some spiritual and moral preparation for the vast changes which were to follow, and they took the first experimental steps in bringing to the people the opportunities of acquiring the new knowledge, from which there have developed the widespread educational systems of to-day, when Africans of all shades of opinion are clamouring for more education, more primary schools by the hundred, more secondary schools, more technical and professional colleges.

Kenya differs only from the rest of the region in which it lies in having progressed rather further along the road to material development; but Tanganyika, Uganda, Nyasaland and Northern Rhodesia are moving rapidly in the same direction. The Rhodesian Copper Belt, indeed, is a particularly advanced and concentrated example of the creation of a new way of life and a new economy, presenting problems of its own; and likely soon to be reproduced in Tanganyika and Uganda.

Kenya is a Colony whose population is made up of a British community about 30,000 in number and increasing rapidly; an Indian community, rather divided in sentiment between India and Pakistan, numbering over 100,000 and also increasing; and 5,000,000 Africans. There are also important groups such as the Arabs, Somalis and Goans, who do not exactly fit into any of the other three main groups but whose needs are of course not less important than the others.

In a very broad general way it can be said that the British, British-Indian and other colonist communities have created modern Kenya, built its railways, harbours, roads, bridges and towns and developed its commerce, agriculture, industries and mining, and are to-day the administrators, professional men, bankers, merchants, planters, manufacturers, engineers and transport executives of the country and the Africans the employees; not the unskilled labourers only, although that is what the great majority are, for in rapidly increasing numbers they are learning skilled trades and beginning to enter the professions, general business and transport. There is no colour bar in industry, and there is no statutory obstacle in the way of an African who aspires to any position or qualification.

And so we have to-day a complex of at present heterogeneous humanity jointly committed, whether they know it, or are conscious of it, or not, to the creation in this region of a new economy, a new society and a new polity and exposed to the ruthless materialism of the modern world to a degree made more intense and dangerous not only by differences of race and religion but by the inevitable effect of education on the hitherto ignorant masses of the common people.

So, if the era of the pioneer missionaries has passed, it has been succeeded by another, for which it had a large part of the responsibility, in which an even more urgent and difficult task confronts the Christian Churches and all Christian people in the Commonwealth. A task for which it is imperative that there should be continuous reinforcements of Christian men and women from Britain and the Dominions so that the Churches may be enabled to undertake it, for we may be sure that only by that means can we hope to avoid turning East Africa over to the mercies of a Godless materialism more deadly and more dreadful in its consequences than the worst that superstition and sorcery were ever able to do! It is not only the African people who are in danger of falling into materialism and despair, although it is they who need most help, not only because of numbers, but because of lack of experience, knowledge and understanding of the new world. Many, too many, of our own people are at present engrossed too much in the pursuit of profit or pleasure, or oblivious to the perils of indifference to—and neglect of—the life of the spirit. Many thousands of Asians, of widely different origins, stand in need of the help and sympathy which we believe they could find with us in the Christian faith. The dour and difficult problems of race and colour will certainly never be solved by political or social adjustments without the dynamic force of faith, and if they are not solved by the power of the love of God they will be left, not for solution, but for catastrophe deriving from the hatreds of men.

A part, but a part only, of the task lies in the field of education, and in that Governments have a special responsibility and authority. They must devise the broad general plan and be responsible for the organization; they must find from taxes the greater part of the cost; they must ensure by inspection that proper standards of teaching are maintained and that funds are expended for the purposes for which they have been granted. They must be tolerant and fair as between the various communities. But they are British Governments and therefore Christian Governments, and they know full well the limitations of what they can do in the ownership and management of Schools and Colleges; they recognize to the full and very willingly, and have stated publicly on many occasions that the Churches are an essential complement of the State in education, as indeed in all social activities.

I can only speak with authority for the Government of Kenya, but I have no doubt my colleagues share my view, that far from having any desire to take over the work of the missionary societies we are most anxious to see it prosper and expand. Indeed, it would only be if, for lack of staff or other cause, a missionary society allowed its schools to fall below the standard upon which Government must insist that it

would feel obliged, very reluctantly, to step in and replace inefficient schools with schools under its own direct control. And this not from motives of economy (which, incidentally, would not normally be achieved), but because no other course would be possible in such circumstances. In any case, for schools owned and managed by itself, the policy of the Government of Kenya is expressed in words written by myself for a recruiting campaign in Lancashire and Yorkshire last year : here they are :

It is work which we think can only be done by men and women who are sincere, convinced and practising Christians, and it is in fact settled policy that the education we are to offer the African shall be Christian education. *Any* education, if it is to achieve anything, must destroy belief in ancestral spirits, sorcery, magic and spells ; modern economics and technology and tribal communism are incompatible. We need not confuse the issue by arguing whether we want to make a good African or a poor copy of a European, or any other of the old clichés. What we want to do is to make it possible for East Africans in ever-growing numbers to become modern civilized men and women, and the only way we know to do that, the only full and satisfying answer to all the questions that we have, is the way we have gone ourselves, the way of Christian faith, hope and charity. So do think very seriously if you feel an urge—an impulse—to join in the work, to come out and help our African people on the road which is so desperately important for them—and for us.

Desperately important for them—and for us. That is exactly what it is : desperately important for them that they should not sink for lack of a helping hand into the slough of materialism and corruption : desperately important for us that they should be enabled to build the new society, the new life, upon the everlasting foundation of the Christian faith, upon those values, human and divine, without which “What are men better than sheep or goats ?”

Desperately important ; and the last chance, for if it is not taken by us now, it will never be offered again.

THE CHALLENGE OF WORLD LITERACY

In *Too Little—Too Late* (S.P.C.K. : 10d.), the Rev. F. A. Smalley, the General Secretary of the U.S.C.L., describes very briefly, but with great power, what is being done to remove illiteracy from the world, and the implications of that for the Church. “The supply of Christian literature is like a few straws in a torrent.” “Time is not on our side—speed in Christian action is necessary.”

THE CHURCHES IN COMMUNIST COUNTRIES

PART I

IN speaking of the Churches in Communist countries it is necessary to distinguish between two main divisions of the subject, and it is highly desirable that we should not allow them to become mixed up with one another in our minds.

On the one hand there is the attitude of the Communist Governments towards the Churches ; i.e. the Communist objectives, both long term and short term, and the actions which the Communist authorities have taken, are taking, or are likely to take, in order to attain those objectives.

On the other hand there is the attitude of Christians and of Church bodies towards the Communist regimes of the countries in which they live. These vary, and we shall have cause to examine them later.

Besides these two main divisions there are other distinctions which ought to be made, but which we shall not have time to examine in detail. It is obvious, for instance, that Communism in Yugoslavia is not by any means the same thing as it is in the satellite states of Soviet Russia.

I cannot and shall not attempt to deal adequately with all aspects of the situation. There are bound to be generalizations which cannot do more than express an approximation of the position.

I proceed then to the first main division of the subject, in which my remarks will be directed to answering the question : What are the objectives and consequent attitudes of the Communist governments towards the Churches ?

We need not delay in considering the long term objectives of Communism for there are numerous official statements on the subject, and irreproachable Communist authorities have explained their view. I will content myself with two quotations : In November, 1949, F. N. Oleschuk, an important figure in the Party Central Committee of the Soviet Union, wrote as follows :

What is the attitude of Marxism-Leninism to religion ? What is the relation of the Party of the working class to this anti-scientific, reactionary ideology ? . . .

Lenin insisted that the Communist Party must carry on active propaganda aimed at exposing anti-scientific religious ideology.

The Bolshevik Party has always been irreconcilable towards all kinds of bourgeois ideological influences on the proletariat, and has always defended the purity of Marxist-Leninist ideology. During the years of reaction, the Bolsheviks mercilessly attacked the so-called *Bogostroiteli* who reconciled Communism and religion, insisting that religion was close to the proletariat. . . .

The instructions of the leaders of our Party leave no doubt that religion is hostile to Marxism, and that anti-religious propaganda is an inalienable component part of all the work done on the materialist education and upbringing of the masses. . . .

Such an attitude expresses in other phrases the words of Lenin himself:

... And to those who live by the toil of others, religion teaches philanthropy in earthly life, offering them very cheap justification for all their exploiting existence and selling at low price tickets to heavenly bliss. Religion is opium for the people. Religion is a sort of spiritual moonshine (bad home-made liquor) in which the slaves of capital drown their human figure, their demands for even any sort of worthy human life.

The same sentiments have been frequently expressed by other Communist leaders both inside and outside the Soviet Union. There has never been any variation in the ultimate objective of Communism with regard to religion. It remains the same. All that changes is the methods which are used for attaining the objective.

The situation may be shortly summarized thus:

Communists believe that Christianity—like all other religions—is a product of economic conditions, a sop to keep the workers quiet. As such it will disappear when economic conditions have been transformed into that state of heaven upon earth to which Communism is moving. This general progress, together with modern scientific and materialistic teaching, will in due course effectively dispose of religious beliefs.

All this is commonplace for those who have given any attention to the situation. The basic attitude does not vary at all. There *are* variations, but these occur in tactics and strategy.

In the West we think in terms of absolute principles. We have our principles and try to live according to them, and we expect others to do the same even if their principles are different. Nothing is so much despised in our society as a man who says one thing one day and a different thing the next. We hate those who won't stick to their principles, or who are shifty. That is one of the reasons why the Jesuits have been so much disliked both inside and outside the Roman Communion—they have been identified with the doctrine that the end justifies the means.

In these days the exponents *par excellence* of this teaching are the Communists. To them the theory that the end justifies the means is a basic part of their outlook on life. It is fatal to imagine that the Communists are men of principle in the sense that they will keep their word or stand by their agreements. They will sometimes do so but *only so long as they think it is beneficial to their cause*. They are men of principle, but in a different way. They are absolutely faithful to the principle that there is no such thing as truth, or honesty; no such thing as friendship or alliance; no such thing as justice or fair dealing. There is only one moral yardstick; something which helps the Communist cause is good; something which hinders it is bad.

We may have known this quite well as an intellectual proposition, but far too few people realize in the depth of their beings that Communists are a new genus. Too easily we imagine that they are decent chaps rather like us, who have different political and social views. I could establish my point with a great deal of evidence, but it is not strictly part of my subject. All I can do is to stress the importance of it,

In speaking thus of the Communists I do not, of course, refer to the ordinary people of Russia or of other Communist-dominated lands. They are ordinary folk who are writhing helplessly under a ghastly tyranny.

When therefore we consider the behaviour of the Communists towards the Churches, we must remember this fact. Kindness does not mean they feel kindly; it means only that they think that Church influence will be more quickly killed by kindness than by another method.

Persecution has been tried in Russia on a big scale at various times between 1920 and 1940, and must be judged to have failed. A Communist leader has said that religion is like a nail, the harder you hit it the deeper it goes. But on the principle which I have just enunciated the absence of persecution does not mean a change in the Communist long-term objective; it only means a change in the methods of attaining it.

What, then, do we gain from a study of what is going on in Communist countries? We gain a very important knowledge—to wit, the knowledge of the best methods for defeating religion according to the present views of the Communist authorities. We can discover how they approach the matter, what they consider to be the essential preliminaries and first steps, and lastly the general basis on which they intend to proceed.

Of course we know that the Communists are wrong and that their hopes of rooting out religion will—as far as Christianity is concerned—be defeated, whatever temporary defeats the Christian faith may have to suffer. But “know thine enemy” has ever been a valuable maxim in every human struggle, and in this vast spiritual battle Christians will be well advised to take the maxim to heart, and to follow their Lord’s advice to be “wise as serpents”.

Of the European countries the Soviet Union is in a category by itself. This is partly due to the fact that it is the controlling force throughout the satellite States, and partly because things are much more under control there than in the new Communist countries. In the U.S.S.R. Communism has been enthroned for thirty-four years, whereas none of the satellite countries have had Communist governments for more than a few years.

In the religious field a kind of settlement seems to have been reached in the Soviet Union. It might be termed a *modus vivendi*, for it permits some sort of life to the Churches within the Soviet State even though by our standards it is a restricted life.

There is no need for us to examine in detail the post-revolutionary trials and troubles of the Russian Church. There is little doubt that the experience of the Communists *vis-à-vis* the Church in the Soviet Union considerably affects the attitudes of their fellow Communists in the satellite countries. It seems clear, for example, that all-out persecution of all religions irrespective of their nature is considered a bad thing, probably because it was tried in the Soviet Union and did not work.

Then, too, the present *modus vivendi* in the Soviet Union seems to be a model for their satellite countries in finding a settlement with the

Churches. Perhaps the model does not fit all the customers, for there are significant differences among the countries concerned. Yet I think it probable that the Russian model is the target at which the efforts of the other countries are aimed—they would like to come as near to it as they can. That would be only sensible, for to copy the Soviet Union exactly is the only fairly safe insurance against accusations of deviationism or some other equally frightful Soviet crime.

Yugoslavia is of course a case apart. There have been other cases in human history where heretics have been more hated and more severely treated than any outsider. Yugoslavia is a modern case in point. All the pressure that can be mustered has been applied to Tito by Soviet Russia: a vicious propaganda attack, complete economic sanctions, besides little things like attempts to assassinate him.

But Yugoslavia has not dropped the claim to be a Communist State. On the contrary it claims to be the true Church of the Communist world and maintains that it is the Cominform which has deserted the pure Gospel of Marxism and Leninism.

U.S.S.R.

The situation of the Orthodox Church in the Soviet Union has varied much from time to time. There were small signs from the early thirties that it might be permitted a restricted but definite place in the national life. When the Germans invaded the Soviet Union on June 22nd, 1941 the Orthodox Church leaders immediately identified themselves with their secular leaders in the struggle against the German invaders, and this act seems to have marked a turning point in relations between Church and State.

No one with any sense imagines that in their attitude to the Church the Communist authorities are governed by anything but the most practical considerations. We have seen what is their basic belief. Any rope they allow the Church is, you may be sure, allowed in the hope that the Church will use it to hang itself.

On the other hand, it seems that official policy came to the conclusion that a few more years must roll before the Church disappeared from the lives of the people. While it remained it would be a good plan to use it in any way which might be of assistance to the plans of the Soviet authorities. Moreover, German propaganda against the U.S.S.R. on religious grounds had considerable success in German occupied territories.

There were—and are—several ways in which the Church is useful to the rulers of Russia:

- (a) It helps the morale among their own people.
- (b) Its existence allows them to hoodwink people about their ultimate designs, and to deny propaganda accusing them of religious hostility.
- (c) The Russian Orthodox Church is a useful rallying point for all the other Orthodox Churches in the Soviet orbit.
- (d) It is a useful instrument in destroying the Uniate Churches.
- (e) It is a useful rallying point for Orthodox Churches outside Russia.

- (f) Its hostile attitude to Rome helps the Communists in their fight against Rome.
- (g) It is a useful weapon in propaganda and other activities, especially where it can be persuaded to take a stand against Christians whose activities the Soviet Government dislikes, e.g. the Ecumenical Movement.
- (h) And in positive propaganda campaigns like the Peace Movement it can be used to entice other Christians into a movement dominated by Communists whose main purpose is to sap the will to resistance and to rearmament of the Western powers.

From this you will appreciate that Soviet policy may benefit considerably from the existence and activities of the Orthodox Church, and it does in fact benefit in the ways I have mentioned. The attitude of the Church in these matters is a subject for further study, and I hope to refer to it before I finish.

The *modus vivendi* in Russia, therefore, depends on a balance. On the one side is what the Soviet Government hopes to get out of the Church, and on the other are the concessions it finds it necessary to give in order to have what it wants. For example, the Russian Church cannot exercise influence abroad unless its leaders can travel to other countries from time to time. It cannot be a force in a world-wide propaganda campaign unless it can print literature—hence a book like *The Russian Church in the Fight for Peace*.

Thus comes the present situation in Soviet Russia in which the Church enjoys many possibilities which it has not had for years. There seems to be comparative freedom in the organization of the Church's internal life. Seventy or eighty dioceses have been organized. There are seminaries and academies for the training of the clergy. The Church has the use of a printing press, and it has renewed its contacts in the West and Middle East besides establishing close links with other Orthodox Churches in the satellite lands.

All this has taken place, be it remembered, in a country of Communist laws and in an environment completely governed by such laws with the accompanying terrorism, forced labour, State ownership of everything—lands, buildings and means of production and distribution.

As far as the Churches of the Eastern rite are concerned, the Russian Orthodox Church reigns supreme in its area with the exception of the Old Believers, a schism which began in the seventeenth century (Georgia and Armenia have independent Churches.) The so-called Living Church which in the 'twenties received support from the Communist regime seems to have disappeared as a separate entity, its leaders having submitted to the ecclesiastical supremacy of the Patriarch of Moscow.

The Orthodox Churches in the Baltic States of Estonia and Latvia have also been incorporated in the Russian Orthodox Church. Before the war these were autonomous Churches during the period of the political independence of their countries. With the political incorporation of these lands into the U.S.S.R. it is not surprising that they should be part of the Russian Church to which they originally belonged.

The extension of the boundaries of the U.S.S.R. after the second world war took in as citizens of the Soviet Union a group of Uniates in Galicia and the Ukraine variously reckoned as numbering from three to five million. (These Uniates originated in 1596 from groups of Eastern Orthodox Christians who at that time accepted the supremacy of the Pope, and were permitted to retain their own rites and liturgy, together with a married clergy and other such customs. It must be recognized that the establishment of the Uniate Churches was not unmixed with political activities and threats in which the Church of Rome was deeply involved.)

1946 was the 350th anniversary of the Union of Brest at which Uniatism in Eastern Europe had been established. It was decided that that year should see the return of these erring brethren to the bosom of the Orthodox Church. Full details of the manœuvres are not readily available, but by a mixture of cajolery and threats exercised by the Soviet Government, these huge groups of Uniates became Orthodox and were accepted as such by the Patriarch of Moscow. All the chief leaders and bishops of the Uniates had of course been removed beforehand, and the affair was run by a band of collaborating Uniate clergy and laity.

Most of the Orthodox members of the Church of Poland found themselves living within the borders of the Soviet Union, and they therefore naturally became members of the Russian Orthodox Church. Those left in Poland were allowed to remain nominally independent of Moscow.

Apparently the Soviet Government likes its Churches to have highly centralized organizations with their headquarters in Moscow, where they are easily available. The headquarters of the Russian Orthodox is naturally there; one criticism of the present regime of the Russian Orthodox Church by those who know Russian Orthodoxy well is that it shows too much of a dictatorial spirit. The whole of the running of the Church seems to be in the hands of the Patriarch of Moscow and his immediate staff. Facts seem to bear out this criticism, though it may well be the only practical method of organizing the Church at all in a Soviet country.

Much the same description applies to the Protestants, at least to those who were in the pre-war Soviet Union. The Baptists and Evangelicals have joined forces in one organization whose headquarters are in Moscow, although their strength used to be mainly in other parts of Soviet Russia. But in a land where nothing can be done without the approval of the appropriate authority, an organization without headquarters in Moscow would probably be a hopeless proposition.

The populations of Estonia and Latvia used to be substantially Lutheran. I say "used to be" because there have been deportations on such a large scale that one cannot tell what is the present position. There are Lutheran Churches still there, no doubt, but as no foreigners are permitted to examine the situation, little more can be said. (When I say no foreigners can examine the situation, I mean of course, no detached foreign observers. I do not mean those Soviet tools, whether clergymen or others, who go round these countries at the expense of

Communist governments, who speak only to those to whom they are given access, who do not speak the native language and who believe all that they are told.)

There is a difference of attitude on the part of the Soviet Government to the various Christian groups—Orthodox, Protestants and Roman Catholics.

To the Roman Catholics there is unmitigated hostility, and in waging a battle against Rome the Soviet Union and the Russian Orthodox Church have a common approach. Rome has been too often associated with the invader, both political and religious, and has earned intense hatred and mistrust on both scores. I am not here concerned with arguing the merits of the case. I only express the fact that Rome has given reason for the Orthodox to be her enemies.

The Russian Church and State have much in common here. It is not surprising that the Communist States should look upon Roman Catholics with a jaundiced eye. They are Christians who owe allegiance to a head outside their country. Moreover the Pope is not only an ecclesiastical head; he is the head of a State. In both capacities he or his officers have been waging an unrestricted propaganda war against Communism for many years. Is it surprising that Roman Catholics are viewed with suspicion?

The result of this is that in Church affairs the Roman Catholics get the thick end of the stick. The Vatican does not always act in a way best calculated to lighten the sufferings of its faithful. Some of its actions have seemed to result in making things worse rather than better. It has been suggested that from the point of view of Rome the sufferings of the faithful are to be preferred to the establishment of a national Catholic Church independent of the jurisdiction of the Pope.

This may explain the issue of the decree against Communism on July 13th, 1949, just before a bill was introduced affecting the Churches in Czechoslovakia. Any agreement between Church and State in that country might have been thought to be bad for the Roman Church as a whole, especially when the large defection after the first war was remembered. Perhaps there is a similar explanation for the Vatican's refusal to accept Tito's offer to release Archbishop Stepinac providing he leaves the country. If this were done he would no longer be a "martyr". But it is an interesting question to ask—who is now really responsible for the imprisonment of Stepinac?

It is the Communist-Roman hostility which doubtless explains the trials in the case of Mindszenty and the struggle with Archbishop Beran, though leading Orthodox prelates have also been displaced in more than one country. But do not be misled by these spectacular affairs. The position of the average Roman Catholic priest and his congregation is much the same as that of his Orthodox or Protestant brother, though he may be more subject to official suspicion than they.

Communist policy with regard to the Orthodox is much less hostile as far as the leaders are concerned, though its aims are the same. Whereas in the Roman Catholic Church it is necessary to divide its leaders from Rome or else remove them or otherwise render them harmless, in the Orthodox Church all that is needed is to render them

powerless and preferably to substitute for them prelates who are prepared to co-operate with the Government in those matters which require it. This has been achieved in both the satellite countries with an Orthodox majority, namely Rumania and Bulgaria. In the case of Rumania, on the death of the former Patriarch a new one was appointed by Government management of the elections. In the case of Bulgaria, Archbishop Stefan resigned from his See, but no permanent successor has yet replaced him.

As far as the Protestants are concerned, methods vary. In Bulgaria, where they form an insignificant minority, a full scale trial of fifteen pastors was staged. The object of this appears to have been to warn off the Protestants from contact with Western Christians. In the case of Hungary, the main Protestant group fell in with the Government proposals about education and payment of the clergy—they are Calvinists. At present their work seems to continue with vigour and lack of interference, partly due to the fact perhaps that many of them take a religious point of view of a pietist kind which fits in with the Communist idea that the Churches should be exclusively concerned with “spiritual” things and should not interfere in politics.

The only other area with a large Protestant population is the Soviet Zone of Germany. Matters here are in a state of flux. There have already been one or two significant clashes between Churchmen and the Eastern Communist Government, and it is difficult to foresee what course events will take.

Communist policy with regard to the Uniates is, as we have seen, to arrange that they are abolished by becoming absorbed into the Orthodox Church. This occurred in Soviet Russia, and since then it has also occurred in Rumania where the Uniates numbered about one and a half million.

THE CHRISTIAN MISSION

When the General Secretary of the C.M.S. takes up his pen we can be fairly certain that he will write something stimulating and challenging. This book (*The Christian Mission*, by Max Warren: S.C.M.: 7s. 6d.) is no exception. Dr. Warren, with his wide background of knowledge of the overseas church, gives us a penetrating analysis of the world situation, and of the place of the Christian mission in the service of God at this particular point in history.

A short notice cannot do justice to the scope of this book. Like Canon Campbell in *New Horizons*, Dr. Warren stresses the need for a Christian policy which takes account of the facts. “The Christian mission . . . must recognize the felt needs of men, not merely their theologically defined needs, and it must meet them with the demonstration of the Gospel. For Marx has reminded the world of the lesson Jesus first taught, that Word and Act must be one.” His plea is for the true urgency of the Christian mission and its moral urgency to be recognized. For always and in all places there is opportunity for co-operation with God or rebellion against Him. At every moment it is true that the end of all things is at hand, and then the Judgment.

WORSHIP IN THE WEST AFRICAN CHURCH

By C. W. J. BOWLES*

THE Editor has asked me to write an article on this subject, but I must in honesty state my inability to do more than show one part of the picture because during a visit of the short period of three months I only visited the dioceses in which the Church Missionary Society is working. For over two months I travelled extensively through Nigeria, spent three nights at Achimota and just over a fortnight in Freetown. My chief concern was to teach about worship, and I was able to learn much about current ideas and practice, although my impressions may seem hopelessly naïve to those whose knowledge and experience are larger than mine. Through discussions which I had at Achimota I became convinced that the basic problems over worship are the same in the diocese of Accra as in those which I visited, however much the externals both of rite and ceremonial may differ, as indeed they notably do.

No English visitor could fail to be struck by the way in which corporate worship is universally regarded as an evident obligation. There is nothing of the widespread English idea that we need only go to church when we feel like it. The majority of Christians have a rule of attendance at church once every Sunday, and they often have to walk vast distances to keep it. Evening services on the whole are sparsely attended, and there is much heart-searching going on about this, but in the mornings the churches are full. When the Holy Communion is administered the larger proportion of the congregation attends, and the attendance remains constant. However infrequent Communion services must of necessity be because of the shortage of clergy, yet they are real Communions of the congregation, and not the combined private devotions of a few select people. A few figures may be helpful by way of illustration. At Lagos Cathedral on Palm Sunday there were 200 communicants, whereas in many English churches on that day the number is very small in view of the obligation of Easter Communion. On Tuesday morning in Holy Week, when I celebrated, there were 42, a number not likely to be paralleled in many places in England. Of this number, many were young people. Besides the Sunday services there is in most churches a daily service shortly after daybreak. Attendance at these services is less than in the past, but I was very interested to find the similarity of this observance to some of the prescriptions of *The Apostolic Tradition of Hippolytus*. This awareness of the obligation to worship is due in part to the essential connection of worship with religion in the heathenism out of which Christian Africans have come, and also to the faithful teaching of generations of missionaries, but more than this relic of heathenism remains. Attendance at church is believed too much to keep God in a good mood or to act as a charm

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preserving from danger and trouble, after the manner of the biblical texts painted on the front of recklessly-driven motor buses.

Not only are the services well attended, but the congregations enter into them with great spirit. Their enthusiasm is obvious, and singing is always hearty. To their devotion a pleasing naturalness is added. Children, for example, can move about and feel at home in a way which would be denied to them in England. The same freedom of movement is often claimed by adults, and this is disturbing when it takes the form of a somewhat ostentatious unpunctuality. It contributes to the lack of that quiet reverence which is so characteristic of worship in England, and indicates some consciousness of the presence of the All-Holy. The custom of kneeling for prayer is by no means universal, but hassocks are few in number, and most floors are very hard for bare knees. There is ample cause for return to the primitive Christian custom of standing, but no one seems to have thought of that. Prostrations are the common form of salutation in Western Nigeria, but substantial pews prevent their ever being performed in church. Young Africans are beginning to become restive under the way in which services are normally conducted. They are said to be long and dull, and preaching to be spiritually unhelpful and lacking in intellectual content, but the chief complaint is that the notices are made into a preliminary sermon and are too much concerned with the raising of money. The criticisms are often just, but the young, educated African who makes them usually fails to consider that Sunday worship is the only occasion in the week when "the Church of God that is in X" can meet together to concern itself with its common life in the Body of Christ, and that nearly all its members, including its pastor, are living painfully close to the poverty line. That they give with such royal generosity out of their penury both to support him and to forward the Lord's work is a witness not only to the persistence of his fervent appeals but to the grace of God at work in them. The chief moral to be drawn is the crucial importance of the recruitment and training of the clergy and catechists.

However unsatisfactory the ordering of worship may be in certain respects, there are some encouraging features in the situation. There is a genuine desire on the part of many people to learn more about worship, and to make their offering of it the best possible. Some of the clergy are obviously keen to do what is correct by traditional Anglican standards. Wherever I went I was plied with intelligent questions. Melville Hall, the theological college of the Lagos diocese, appeared to me to be giving a particularly good training in worship; both ordinands and catechists are well instructed, and there is a deep spirit of worship in the services. It is interesting that at the Union Theological College at Umuahia in the Niger diocese the ordinands of all the denominations attend the worship lectures given by an Anglican member of the staff. At St. Paul's College, Awka—which trains catechists and teachers—there is an exceedingly high standard of music and singing in the chapel. In the girls' secondary schools which I saw and in the United Missionary College at Ibadan the presence of a reverent atmosphere of worship is most noticeable. Unfortunately one has to reckon with the dead weight of conservatism which all these students, ordained and lay, have to face

when they leave their colleges and have to attend parish churches, but the standards of the cathedrals are high and are increasingly, though slowly, being followed.

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Next to the general awareness that corporate worship is an obligation, the careful and almost universal use of the Prayer Book is a second cause for great thanksgiving. It is a mistake to think of the Book as primarily English. It expresses the worship of the Universal Church as the English have received it, but it brings any diocese which uses it into the main stream of Catholic Christianity. It preserves the traditions of the use of the Psalms and the Creeds, of a regular course of Bible lections, of responsorial prayer (which is closely adapted to African needs), of a sense of the Great Church, of worship as an offering, of a range of intercession which includes the secular community. It makes certain the employment of some of the classical elements of worship like *Te Deum* and *Gloria in Excelsis*. This is not to say that these things are all valued or understood, but the Church in West Africa would be the poorer without them. A Church which continued to use the Prayer Book faithfully would not be likely to go off into heresy, and would always have something to call it back to the true sources of Christian life.

Some qualifications have to be made. There needs to be a much more intelligent understanding of what the Prayer Book means, and of the values which it preserves. Many questions were put to me about the difficulties of using forms of worship, but it became clear to me that many of the doubts sprang from a failure to realize what the present forms are seeking to do. Again, there is a great rigidity of use and a great literalism in the treatment of certain rubrics, e.g. "repeating after him every petition", which contrasts with the liberty of interpretation allowed by custom to English clergymen. At the same time there is a certain absence of uniformity and intelligible structure because translations of the Prayer Book lack certain rubrics; e.g. one can never be certain at what point in a service the anthem is likely to be sung. Yet consciences are sensitive. Notorious evil-livers will sometimes excommunicate themselves, and there is a widespread feeling that the imprecatory psalms are not fittingly employed in Christian worship, partly because they are known to be used by witch doctors and others in incantations and solemn curses.

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The basic problem is to create forms of worship which are truly indigenous. The attainment of a true spirit of worship may well wait upon the production of forms which satisfy the natural characteristics as well as the deepest needs of the people. From my brief acquaintance with the situation I should agree with two women missionaries who told me that "something native to the people is continually being held down by the forms of worship." Support is given to such a view by the readiness of people to go off to strange sects to find a greater variety in forms of prayer and a more exuberant expression of it. Likewise,

rousing hymns of the Sankey and Moody variety seem to exercise the greatest appeal, presumably because of their stirring rhythms. Yet to discard hastily the existing forms might easily lead to the adoption of fundamentally heathen rites with only the faintest colouring of authentic Christianity. We need to consider how long it was before the English found a form of worship of their own or felt really at home in that which they had received. The solution of the problem waits upon the raising up by God of an African Cranmer, but genuine experimentation would help to prepare the way. Such work must enable Christian ideas to touch the deepest levels of men's personalities, to quicken their imaginations and stir their affections. It needs to be remembered that the hacking about of the existing services, extemporizations in Anglicized thought-forms, the introduction of fourth-century liturgies and the encouragement of an entirely European ceremonial, are not genuine attempts to find an African idiom. Experiments might well first be made with additional services concerned with the land because this is a matter which is of vital moment to the African. Certainly one of the services in which I found Africans to be most completely engaged was the Rogation Sunday procession at St. Paul's College, Awka, and although I did not see one happen I was often told of the processions of the people at harvest festivals and on other occasions to present their gifts in kind at the Communion rail. This was in origin a spontaneous ceremony, and there is now a conviction that the people should appear solemnly before the Lord three times a year and should not come with their hands empty or depart without His blessing from the minister. It is not unusual for those who take part in these processions to break into a dance, but Christian African opinion is very divided on this issue because it is felt by some men that dancing is too closely linked, consciously and unconsciously, with heathenism.

One of the most urgent needs is a supply of music which truly belongs to the people. Music is one of those aids to worship which move at a deeper level than that of rational thought, but the European music which at present is employed in West Africa is a most unnatural form of expression for Africans. When employed with a tonal language it frequently makes nonsense of the words. In spite of this I believe that the early missionaries were right in saying that Christians should not use music which was likely to have heathen associations. The time has now come for discrimination to be exercised. It may be best that fresh tunes should be composed, as the girls at Elelenwa School seem capable of doing, and already semi-official experiments have been made with responses and anthems. It is certainly desirable, as Bishop Dimiari suggests, that the music composed or chosen should be of a solemn kind because the brighter rhythms too easily stir people into dancing. Intoning on one note in a tonal language is, again, an unnatural Europeanism and makes nonsense of the words. The encouragement of this practice in West Africa is an example of the way in which things which are regarded as being aids to worship in England are hindrances to its true sense and spirit elsewhere.

A further example is to be found in the furnishings of churches. Pitch-pine, red baize, Victorian dining-room table-cloths, fleurs-de-lis

decoration, brass eagles, bathroom linoleum, European carpets—these are the order of the day. No African can be expected to be spiritually at home among such things. It is astonishing that the lovely cloths, mats and hangings made in different parts of Nigeria are so rarely used to adorn and furnish the churches. Some congregations disapprove, saying that what is suitable for their own houses is unworthy of the house of God, but a beginning might be made in places like Akwete where cloths are made. Here the people could be helped to regard the presence of their own workmanship in church as symbolic of the offering of the worship of their whole lives to God. It might well be possible to work Christian symbols into the traditional designs. Any other craftsmanship in wood or metal could be worked and used similarly, because the church building and its furnishings have a power of suggestion below the level of the conscious mind. Only in Northern Nigeria is there a local architecture, and elsewhere the simple mud and mat building normally has a greater atmosphere of worship than the more pretentious buildings in European style. Lagos and Onitsha Cathedrals are attempts to produce something which is not just European, but the Church awaits a creative African architect.

These are some of the achievements and the problems of the Church in West Africa as it seeks to order its worship. It needs men who will help it in this task of "so great excellency and of so great difficulty", but they must be men of patience and imagination, loyal to the truth of the Gospel but ready to blaze new trails which will enable more of the glory and honour of the nations to be brought into the City of God.

WHAT A MINORITY CHURCH CAN DO

Two books published recently, though widely different in scope and purpose, throw a good deal of light on the tasks and opportunities of the Christian Church when it is in a minority—perhaps even as little as one per cent. of the total population. In *Not Many Mighty* (by John Drewett: C.M.S.: 3d.) we have a devotional "Study of the Biblical Idea of the Remnant," which we should all do well to take as a subject for meditation. Accepting realistically that "the normal pattern of the Christian community is to consist of small minorities in a hostile or indifferent world," the author draws the moral that the remnant must trust in God alone, and that it can look forward in hope even though in our own day "judgment is beginning at the household of God."

That same note of hope is to be found in *A South India Diary* (by J. L. Newbigin: E.H.P.: 3s. 6d.). Here, one of the Bishops of the Church of South India records his first impressions and his more considered reflections as he goes about the villages of his Diocese; and he sees what the minority Church can achieve and is, in fact, achieving. Bishop Newbigin writes with an attractive simplicity which conceals deep feeling and understanding. This is definitely a book not to be missed.

RECRUITING—An Appraisal of the Present Situation

By JOHN DREWETT*

IT is slowly but surely dawning upon the British people, including those who are members of the Churches, that we are living in a new world. Whether we like it or not, the nineteenth century is gone, and many of our accustomed ways of life have gone with it. In this post-war world a vast effort at readjustment is needed, and this applies particularly to those organizations, amongst which missionary societies are included, concerned in some way with the relationship of this country to the world at large. It is the purpose of this article to examine the impact of the revolutionary changes which have followed the war upon one aspect of the work of the Church—that of recruiting men and women to work in the lands of the younger Churches. We shall first examine the major changes in our environment; we shall then proceed to an assessment of the effect of these upon recruiting and shall, finally, suggest some possible lines among which a new approach might be made on the part of those agencies concerned with obtaining recruits.

Among the factors which affect the recruiting situation in this country, we would place first the social revolution through which we have been passing since 1939. The fact must be faced that the missionary appeal in the past has been largely to the middle classes, and especially to those who had some independent means of support. This meant that they could afford to take financial risks and could also live comfortably on the allowances which they received. The majority of men missionaries were educated at public schools, and the women were free to leave their homes knowing that their parents could obtain adequate domestic help. All this has been changed. Certainly not more than half of the men—and very few of the women—recruits to-day have been to a public school. By and large, missionary recruits come from homes where there is no unearned income. Most of them have received their education in school and university at government expense and, in not a few cases, their offer of service has been opposed by their parents who expect some financial return from their children. Many women are prevented from offering by the knowledge that their presence at home is needed by ageing parents who cannot afford domestic help or would be unable to obtain it if they could. It is one aspect of this social revolution and of the changed position of Britain in the world, that there is no class in the country which is prepared by home and school for service abroad. The expansionist days of the nineteenth century when the main aim of some of the newer public schools was to train people for Imperial Service have given way to a quite different spirit. It is widely felt now that the more urgent tasks are at home

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and that before Britain can give anything to the world she must first put her own house in order. This "little England" mentality has also infected the Church, which is now inclined to see this country as its mission field, and to call its young people to service in its own neighbourhood rather than in the overseas countries. There are not a few people, some Christians amongst them, who believe in their hearts that Christianity has largely failed in the West, and has nothing to say to peoples of other religions. The opposition to Christianity in many parts of the world has reinforced them in this belief.

At home, the social revolution has produced the welfare state and a condition of full employment, both of which affect the flow of volunteers for service overseas. The welfare state has opened up new avenues of service to the community which have proved most attractive to women as an alternative to the time-honoured professions of nursing and teaching. Another aspect of the welfare state is that it provides many outlets for *Christian* witness which were formerly lacking. This means that many young Christians no longer look to missionary work as one of the main spheres of service but find, instead, opportunities nearer at hand. The connexion between full employment and missionary recruitment may be less obvious at first sight. It will be said that the Church does not want to send overseas the kind of people who cannot find employment at home. This is perfectly true, but it is too superficial an argument. It is a fact, for example, that the number of men entrants to the teaching professions between the wars was in inverse proportion to the unemployment figure. In other words, the opportunities for alternative employment lead to an overall shortage of educationists. Again, employers in this country are more ready to encourage people to go overseas if they can be readily replaced. All categories of missionary recruits—doctors, nurses, clergy and teachers—are in short supply, and the chances of replacing a good man or woman are becoming increasingly difficult. Hence there is an unwillingness, more or less explicit, on the part of employers, be they bishops or education authorities, to release the more promising younger members of their staffs.

If we turn to the overseas situation we find more limiting factors arising out of the world revolution. The general unrest in one country after another, together with the widespread fear of war, make it difficult to see sufficient prospect of continuity to justify the personal upheaval which going abroad necessitates. In addition to that it is a fact that in many of the posts overseas Europeans are only wanted to fill the gaps until nationals of the country are ready to fill them. The idea of being used as a stop-gap, especially when it is made so unpleasantly obvious, is not inducive to recruiting. In an age when security has become the top priority it is increasingly difficult to get people to take risks. It might also be added that the introduction of compulsory military service, another phenomenon of the post-war world, means that young men are sent abroad in large numbers and many of them have no desire to go abroad again. This does, of course, work both ways. A minority, having seen conditions in Africa and the East, see there a sphere of Christian service; we believe, however, that on balance military service has an adverse effect upon the situation.

We shall now examine in greater detail the effect of this new world situation upon the immediate question of recruitment for overseas service. The people most needed by the missionary societies at this time may be divided into the following groups. For graduate teachers and doctors (both men and women) and for single clergy, there is an almost unlimited need. For nurses and accountants there is a limited, yet considerable, demand. There is a more limited demand for certificated teachers, particularly women, and for hospital managers and other medical auxiliaries. The factors affecting recruiting of these categories vary to some extent, and we must consider them separately; the one factor common to all is that they are qualified professional people in short supply. There is hardly any demand in these days for the well-intentioned but untrained man or woman who, in former days, was often welcomed by the Church overseas, and who, in many instances, made an outstanding contribution to the task of evangelism.

The educational scene in this country has greatly changed as a result of the Education Act of 1944. The widespread extension of secondary education, together with the raising of the leaving age, has increased the demand for graduate teachers just at the time when the supply is adversely affected by the requirements of industry. This is particularly apparent in the case of science graduates, many of whom are actually leaving the teaching profession for better paid posts in the industrial field. In particular, there is an acute shortage of women graduate teachers owing to the many attractive alternatives now being offered to the university woman. At one time the majority of university women went into teaching: it is now a fact that only a small minority wish to teach. It is also true that the age groups which produce recruits to the profession are at this time unusually small, so that the number of girls in the sixth forms and universities is inadequate to meet the demands being made upon them.

While the demand for non-graduate teachers overseas is not as acute as is that for graduates, there is still considerable need for women certificated teachers in East Africa. Here again, the shortage in this country is such that the Ministry of Education is most reluctant to release them. One of the main operating factors here is the increased birth rate since the war. By January, 1954, there will be over half a million more children under instruction than there were in 1948. This "bulge" will pass up the schools making the demand for infant, juniors and secondary teachers successively felt until well into the 1960's. It is not to be wondered at that the Ministry of Education is bringing increasing pressure upon its grant-aided students to stay in this country. We may reasonably expect this reluctance on the part of the Ministry to release teachers to increase as the situation at home becomes increasingly difficult.

The appeal to teachers to serve overseas is not made easier by certain factors in the situation at the receiving end. It is often thought, perhaps wrongly, that educational work overseas is somewhat amateurish and makeshift. Education has now become a highly specialized occupation, and teachers are trained to teach particular age-groups as well as, in the

secondary range, particular subjects. This means that they are less adaptable to the conditions overseas and less willing to go unless they can be told in considerable detail the work they are to do. They are less prepared to make "unconditional" offers of service and are most annoyed if, having been recruited for one school, they find themselves drafted to another. It is well to remember, in addition, that many teachers are suspicious of ecclesiastical control of education. The history of the relations between Church and teaching profession in this country is not altogether a happy one, and the majority of teachers prefer a unitary system of education to a dual system. Furthermore, the well-qualified graduate suspects that his professional standards will suffer if he is unable to do sixth form and scholarship work, and believes that this will make it difficult for him to get back into a grammar school on return to this country. This problem of reinstatement is a very real one, and we shall have to consider it in more detail later. In the case of senior men who are needed as principals of teacher training colleges and grammar schools, two further deterrents must be mentioned. The first is the difficulty of children's education in many parts of the world, and the second is the unwillingness of the Ministry of Education to adopt a reciprocal pension scheme. The sacrifices demanded of the more senior educationists are very considerable, and in some cases almost unreasonable.

In the case of doctors, the recruiting situation has been made more difficult by the coming of the National Health Service. This has brought to bear upon the medical profession some of the factors which have already operated in the case of the teaching profession. The doctor is now less free than he was to set up his own practice and to go where he wills. Once a man leaves the Health Service for work overseas it is more difficult for him to resume practice in this country. In addition, the age at which doctors are able to offer is tending to rise. Not only is their training longer than it was, but they have, in addition, to do two years' military service. The consequence is that the young bachelor doctor is becoming rarer, and since medical missionaries are supported by home funds, the societies find it increasingly difficult to accept family men. It has to be remembered, in addition, that a medical course is very expensive, and parents often expect a return for which no provision is made in missionaries' allowances. The nationalization of the hospitals and the consequent improvement in the conditions of service for nurses has done something to improve the recruiting situation in the profession. At the same time it has to be admitted that the type of girl entering the profession is less likely to be attracted to Christian missionary work. A large proportion of nurses are now coming from homes with no Christian background, and many of those who are Christian belong to the Roman Church.

As might be expected, the offers of service from clergy far outnumber any other single profession. The difficulty here is largely financial. Clergy have to be entirely supported from home funds unless they are engaged in educational work which is grant-aided. Because missionary allowances are based on the size of family, it follows that the great need is for unmarried clergy who are prepared to give some

years' service before marriage. Again, the supply of such men is lamentably short. The post-war ordination candidate has been an ex-service man in the later twenties who has been either married or engaged. It remains to be seen whether the generation of ordinands now coming forward from the universities will be ready to forego marriage for some years in order to be foot-loose to serve where they are most needed. The grave shortage of clergy at home is bound to affect the situation overseas, and there is no solution for this problem other than a far greater response on the part of young men to the call to the ministry.

So far this article has made rather gloomy reading, but we are not likely to get an improvement in the situation unless we can discover the causes for the lack of recruits. Missionary Societies demand of their recruits, not only professional qualifications equal to those required for service in this country but also spiritual qualities which are even rarer. The widespread secularism of our times has deeply infected both the teaching and medical professions with the result that the number of convinced Christians at work in them is a small minority.

The first approach to the situation must therefore be a call to the home Church to evangelism. Until the number of Christians in the professions begins to increase, the missionary societies are not likely to find the number of recruits they need. In particular, evangelism in our schools and universities must be seen as an urgent priority, and at all costs the Church must spare men and women for this task. The interdenominational agencies at present working in the schools and colleges need more support from the Churches if they are adequately to perform their tasks. In this connexion it is most important to remember that many recruits offer for service overseas as a result of the challenge put by a good missionary speaker, and the Societies would be well repaid for their trouble in seeing that the right people were sent as deputation speakers to educational institutions. How many young people have been repelled from missionary service by an unfortunate missionary deputation?

Enquiry among a representative sample of recruits has shown beyond doubt that the majority are led to offer themselves as a result of the influence of home and Church. We need to think out afresh the whole question of the meaning of Christian vocation and obedience in the modern world and present it to the younger generation with all the means at our disposal. It can be said, in general, that the demands made by the Church upon her young people are trivial in comparison to those of the State, or for that matter, of political parties. The young communist gives far more of his spare time to the furtherance of his cause than do most Christians. Christian parents and teachers, as well as the clergy, have the responsibility of placing before young people the full implications of their Christian discipleship. But when this has been done, it may still be necessary to point out that the need for Christian witness is greater in some parts of the world than in others. Although there is a shortage of Christian doctors, nurses and teachers at home, it is as nothing compared with the situation overseas. It may be true that England is a mission field, in the sense that only about 15 per cent. of the people of these islands are professing Christians;

the number of Christians in Africa and the East is, by comparison, between 1 per cent. and 2 per cent. Between them, India and China contain nearly half the population of the world; the number of Christians in both countries together is probably not more than twelve millions. Facts such as these must be put with due emphasis and imagination to those who talk as though the need were as great at home as it is overseas.

There are two lines of approach which make their appeal to younger Christians in the professions, and which might be more widely used. The first is the fact of the world-wide Church and all its implications for the life of the Christian in the modern world. The Church is now established in almost every country, and there is for the first time in history the beginnings of a community which is truly supra-racial and supra-national. If it be true, as we believe it to be, that only the formation of a world community can save mankind from destruction, the world community of Christians has a decisive part to play in shaping the future of human history. But to be called to membership in a world fellowship which demands the total allegiance of its members can mean nothing less than a readiness on the part of its members to serve the Church where, in the judgment of its leaders, the need is greatest. The consciousness of the average Church member in this country to this new fact of our time is not likely to be awakened unless each congregation is constantly reminded of its relationship to—and obligation towards—the Church throughout the world. Every parish should now be a school of world-churchmanship. The old distinction between “home” and “foreign” must disappear from the Church’s conception of its evangelistic task.

The second line of approach to professional people is to point out to them that there is an opportunity given to us in this generation to lay foundations and set standards in countries overseas which will be lost if it is not grasped now. The setting up of new universities, the development of new educational, social and health services in countries overseas provide a unique opportunity for Christians to be in at the beginning and to shape the future development of these services. It is no exaggeration to say that corruption and graft are a greater menace to the countries of Africa and the East than are poverty and disease. These last can be cured by the advancement of science and the development of economic resources, but corruption can only be cured by spiritual and moral transformation. The great need is for men and women of Christian character and integrity to train the future leaders of the professions in Africa and the East so that they will be men who have a real pride in their work and who do not place their own interests before those of the community. A tradition of Christian service has to be built up and professional standards set which it will be thought disgraceful to ignore. Here is a job which is self-evidently worth-while and which the countries overseas are asking to be done. It must, of course, be done in the spirit of partnership and equality with the peoples concerned, but the European going out to do this kind of work in the spirit of Christ need have no fear that he will not be warmly welcomed.

Arising out of the foregoing analysis of the situation, it will be seen

that the recruiting position might be somewhat eased if the following suggestions could be implemented :

1. The appeal for recruits should be much more definite than it has been in the past. By this we mean that general offers of service are likely to be fewer and men and women will only respond when they know that they are offering for a particular post in a named school or hospital, and when they are able to visualize in some detail the kind of work they are being invited to do. It is likely that the personal approach to the suitable individual, placing before him details of the vacant post and the opportunities for Christian service implicit in it will prove more effective than any other method. This would mean that a number of keen "recruiters" should be enrolled in all the relevant professions in different parts of the country, and that to them lists of vacancies should be regularly sent. If the Societies could work together in this matter it would be even more effective and would prevent a good deal of wastage. In the medical and educational fields in particular the professional bodies should be approached and asked to make the needs known amongst their members.

2. With regard to teachers in particular it seems highly desirable that the question of pensions and terms of service generally should be taken up with the Ministry of Education at high level. It may well be that the Colonial Governments will have to consider the possibility of paying for the professional training of teachers in this country as it seems likely that with the shortage of teachers here the Ministry will make it more difficult for grant-aided teachers to obtain release from their contractual obligations. Again, the question of reinstatement after a term of service overseas should be discussed with some of the larger and more progressive Local Education Authorities. There are a number of Directors of Education who are sympathetic to our needs and who would, if approached, do all they could to help. In the case of clergy, it is essential that more should be prepared to give some years of service before marriage, and this challenge might be put more clearly at theological colleges.

3. Far more emphasis must be placed upon the sacrificial nature of Christian discipleship. If the Church is not producing men and women who are prepared to take risks for the sake of the Gospel, it is failing in its task. The flow of recruits to the Church overseas is a fairly good index to the spiritual vitality of the Church in this country. We need have no fear that the Holy Spirit will call men and women to serve in the difficult and dangerous places, but we must be sure that the obstacles are removed so that young people can hear His voice.

THE MISSIONARY APPROACH TO THOSE ON THE FRINGE

By G. M. P. HAMILTON*

SPECIALISTS use jargon; neither the theologian nor the Christian strategist is an exception to this rule. *Those on the fringe* is such a piece of jargon. By it the Christian strategist means to point to all those who, while not responding fully to the Christian gospel, yet are not beyond the voice of the Church. This article is concerned to answer two questions: Who are the people on the fringe? and How ought they to be approached?

We have to define the fringe. We can say that all those who come regularly to church are on our side of it; that all those who come occasionally, who sometimes support us financially, who send their children to Sunday School are on the fringe; that all those who never come to church and appear hostile are beyond it.

But we can attempt a rather different definition. To do this we shall disregard churchmanship for the moment, and use in its place a more complex-sounding criterion. We shall generalize about people in order to distinguish two types of person: those who refuse to make use of their capacity to face and live in the presence of reality, on the one hand and those who insist on making use of this peculiarly human capacity on the other hand.

We need to remember that there is something artificial about proceeding in this way, and that we are taking a certain risk in so doing. But even if the results of this analysis are rejected, we shall have tried to penetrate behind a piece of ecclesiastical jargon, and that is always worth attempting.

Our new criterion divides people into two types: the self-satisfied and the perplexed. We shall now attempt a description of each of these types.

The self-satisfied take life as it comes to them. They use it to disguise and embellish their personalities. They are not necessarily without initiative or ability; indeed, they are often high successful within the limits of the world which they have created for themselves. We find them among the successful in business. We find them doing work for the community in local councils and committees. We find them among the churchwardens and church councillors. But they appear to use all these things as parade grounds for their self-esteem.

Distinguished from these people there are those who insist upon facing and living in the presence of reality. We shall describe them

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as the perplexed. They know that all is not well with themselves or with the world. Many find the opportunity to throw themselves into work which promises to ease their perplexity. We find them in the medical profession as doctors and nurses. We find them among the active members of Trade Unions and in the Communist Party.

We find them among the social workers and in the teaching profession. Some, praise be, find their way into the Christian ministry; others become missionaries. But perplexity may turn bad in a man, especially if he is denied the opportunity to throw himself into purposeful work. So we find them among the disgruntled and the discontent. Some of them are hostile to the Church, others are broken down morally. Yet, even in their anger and degradation, they are distinguished by a dignity which the self-satisfied do not possess.

Let us now define the fringe by looking at each of these types of person in relation to the Church. We shall regard the self-satisfied who are outside the worshipping community as beyond the fringe. We shall regard the self-satisfied who are within the worshipping community, no matter how often they come to church or what office they hold within her, as on the fringe. We shall regard the perplexed who are outside the worshipping community, no matter how hostile they may appear, as on the fringe. We shall regard the perplexed who are within the worshipping community as on our side of the fringe.

This means that we are concerned in this article with two very different groups of people—the self-satisfied within the worshipping community, and the perplexed outside it. We believe that this definition gives us a more challenging and, on the whole, more truthful a picture of the fringe than that which emerges when we use churchmanship as our criterion.

We are now in a position to begin the second part of the task which we have undertaken. We shall try to set down some of the ways by which we can present the message of the world-wide Church to the self-satisfied within the worshipping community and to the perplexed outside it.

The self-satisfied within the worshipping community are moved by self-interest. Just because it is so respectable, so secure, so venerable, the Church provides almost the ideal background for their self-esteem. While they remain within the worshipping community we have opportunities to convert them. Conversion may come as they take a new love and a new loyalty into their lives, or as they are made to face a new kind of fear. We can approach them along each of these lines.

It is doubtful whether the occasional missionary meeting or the occasional missionary sermon will make much impression upon the godly resistance which these people put up to the claims of the Church overseas. Our aim should be rather to undermine their illusion that the Church can be used as a parade ground for their self-esteem. They should be called to pray for people and causes overseas constantly and persistently in ordinary Sunday worship. They should be made to accept as normal our habit of illuminating so-called "non-missionary" sermons by illustrations from overseas. They should overhear our repeated challenge to young people to consider work overseas as

a quite normal outlet for their lives. In these and in other ways we can lead them to take it for granted that they are committed, by their churchmanship, to a whole host of loyalties which cut across and break through the limits of their self-centred world. So new loves and new loyalties may be born which will lead to conversion.

All these devices need to be backed up by consistent teaching about the unity of the crisis through which nearly every human being is passing. As it was our duty in the late war to insist that Hitler and his regime were a product rather than the cause of the situation in which we then found ourselves, so now is it our duty to insist that the Russians, the Americans, the Chinese, African workers living in locations, West Indians suffering bad social conditions, displaced persons, refugees and political prisoners in Europe and the Near East are all part and parcel with us in one total situation, within which the one Church is called to bear witness to the love of God.

The self-satisfied are made to feel uncomfortable by the suggestion that their churchmanship sets them at odds with their secure world. They will therefore resist many of the implications of this insight into the unity of the present crisis. We are, therefore, driven to think out what shock tactics may be needed to compass their conversion. Words from the pulpit can easily be brushed aside, but personal confrontation at the personal level cannot be lightly dismissed. A parish priest is given many an opportunity to meet the self-satisfied in committee, on their own home ground as it were, with a clear parochial policy to which he is prepared to stick at all costs. They can call up so much stodgy support that this work of personal confrontation makes very heavy demands. It may even be necessary to see a man or woman leave the flock rather than face the truth about the flock. Some may feel that it is wrong even to entertain this idea. Yet is it not possible that one day some student of history may, as he reconstructs the story of the Church of England in the twentieth century, be reminded of the words of the Lord spoken to Jeremiah: "Go ye now to my place which was in Shiloh . . . and see what I did to it"?

We turn now to consider our approach to the perplexed who are outside the worshipping community. These are they who insist upon making use of their capacity to face and live in the presence of reality, and to whom churchmanship seems to make no appeal. We need to go to them, find them where they are, and speak to them in language which they can understand. Perhaps we shall do well to stop on the way at the school of John Keats, who was one of them, and listen to some lines from "The Fall of Hyperion":

"None can usurp this height," return'd that shade,
 "But those for whom the miseries of the world
 Are misery, and will not let them rest."

and then

"Are there not thousands in the world," said I,
 Encouraged by the sooth voice of the shade,
 "Who love their fellows even to the death,
 Who feel the giant agony of the world,
 And more, like slaves to poor humanity,
 Labour for mortal good. . . ."

Before we can speak to them they have to discover that we are with them in their perplexity; that we, no less than they, are people "for whom the miseries of the world are misery"; that we are at least as aware of "the giant agony of the world" as they are; that we have a capacity and a desire for their friendship, not just for the sake of what we can do for them, but for themselves; that our proof against despair springs out of the inner resources vouchsafed to us by our faith and is not a protective screen for our own self-esteem; that we are seized by a sincerity at least as genuine as theirs. These are among the conditions which make speech possible.

The teams now engaged in "Operation Layman" might well think out some of these preliminaries to speech.

But when we have found them, and been proved by them, we still have our message to deliver. This is not the place to attempt to expound this message; indeed the conditions under which it has to be communicated are so diverse that one attempt at exposition would be of little value. Yet, behind this diversity, there is a characteristic which is common to all those about whom we are here concerned. They are all people who are accustomed to challenge beliefs which are thrust at them by authority. We shall have little hope of saying anything at all unless we are ourselves people who have challenged the beliefs which we first accepted upon the authority of the source from which they came to us.

We have noticed that our message has to be formulated in many different ways. Here we shall indicate two lines along which such formulation may take place. The fact of the universal Church, that it does exist upon each side of all the barriers which separate man from man, is clearly part of our message. We can speak about the Church; but we have to tell the truth about her. On earth she is divided. So we find ourselves up against the problem of Christian divisions. We can point to the remarkable fact that the Church on earth, divided as she is by the wraths and sorrows of the sinful men who make her up, not only survives this fraction, but, by bearing the pain of it in her own flesh, she co-operates with her Lord in His gracious work of quenching the destructive and divisive effects of sin.

We shall not be pointing to the love of the Father, or to the power of Christ's resurrection, or to the reality of the Holy Spirit, if we are the sort of people who seek to dismiss the fact of the divided Church by pretending that those from whom we are divided within the Church are not really to be considered as within the Church at all.

Again, and apart from the denominational friction, we shall not commend ourselves or our Master's cause if we appear to be embarrassed by the links which bind us into fellowship with Christians who are part and parcel of the life lived on the other side of social, national, racial and even ideological barriers. Our knowledge that we are bound by these links must be seen to have its effect upon our attitude to the life of our own society. Our churchmanship sets us at odds with ourselves and with the world in which we live. So we find ourselves moved by the same concerns, and able to talk the same language, as the perplexed who are outside the worshipping community.

As a second line of approach we can point to the Christian perspective in the interpretation of history. To make my meaning clear I should like to be allowed a personal reminiscence. In the summer of 1947 I found myself in the cathedral at Aachen. Round me were the walls built by Charles the Great in the year A.D. 800. Outside the walls lay the ruins of a city significant as the place where ordered government first flowered after the Dark Ages in Europe. Inside the cathedral there is a processional cross, beautifully wrought in gold, which had been presented by Charles the Great. Embedded in the cross is a cameo cut to the features of a Roman emperor and contemporary with Augustus Cæsar. As I looked at it I felt that I was in the presence of a parable. God had raised up Christian men to care, in the monasteries of North Africa and France, for those values upon which civilization can be built. At the end of the Dark Ages our own civilization rose upon them. The ruins lay outside. May it not be, I asked myself, that God is now raising up Christian men, in places remote from the modern seats of power, to perform the same kind of service as that given to the monks of an earlier age? I was reminded of this experience when I heard Compton Mackenzie refer to Car Nicobar as the Iona of the Indian Ocean. What would a worldly-wise Roman have thought if he had heard that Columba had reached a tiny island off the misty coast of a land which lay beyond the horizon of his disintegrating civilization? Would he have dreamed that one day an Archbishop of Canterbury would travel round the world to take encouragement and counsel to a great Christian community which had sprung out of the loins of Columba's mission?

The perplexed outside the worshipping community are as aware as we are of the modern barbarian. Language like that which Chesterton put into the mouth of Alfred in his answer to the Danes may strike home to them:

Therefore your end is on you,
 Is on you and your kings,
 Not for a fire in Ely fen,
 Not that your gods are nine or ten,
 But because it is only Christian men
 Guard even heathen things.

For our God hath blessed creation,
 Calling it good. I know
 What spirit with whom you blindly band
 Hath blessed creation with his hand;
 Yet by God's death the stars shall stand
 And the small apples grow.

We can invite the perplexed to face the question: With whom does the future really lie? With Washington, with Moscow, or with Car Nicobar?

EDITORIAL NOTES

THOSE of us who have to speak about the missionary work of the Church know that it is still necessary to answer such questions as "Why have missions overseas when there is so much to be done at home?" Some who are in contact with students from overseas may meet that question in a form which is far more difficult to answer, when we are asked how we relate what the missionary overseas says about the power of the Christian Gospel with the spiritual poverty of the land from which the missionary comes. Such questions betray a failure to understand the one-ness of the Christian Church, but they should also force us back to re-think the nature of our Christian propaganda. In our desire to win support for "overseas missions", do we sometimes slip into a dangerous distinction between "mission" and "Church"? Are we perhaps tempted sometimes to paint the picture in too glowing tones, and say little about facts which may be unpleasant?

Mr. Welbourn's article "What is a Christian School?" is especially relevant to these considerations, for it faces awkward facts fairly and squarely and also, in describing the dilemma of the Christian school in Africa, it is in fact describing precisely the issues with which Christian educationists in this country are concerned. Not all our readers will agree with Mr. Welbourn's statement of the position: perhaps this article may stimulate someone to write from the other side. It is one of the objects of this REVIEW to encourage thought about the nature of the Church's work, and the Editorial Board welcomes rejoinders to controversial articles.

The West Asia Secretary of the C.M.S. has written an important article on Christian work in the India of to-day. The information it contains is extremely "up-to-date", and gives the Home Church much food for thought. It is supplemented by the article in which Dr. Luther, writing as an Indian Christian, pleads for more help for the Indian Church. Mr. Drewett's appraisal of the recruiting situation in our last number has aroused much interest, but no contradiction. We are realizing more clearly every month how great is the challenge to the Church in this country to help in the building up of the undeveloped areas of the world.

The article on the missionary activities of the Mothers' Union gives information about a field of work which deserves to be much better known than it is. Here we have a good illustration of a link between a section of the Church in this land and corresponding sections overseas. The concluding part of the article "The Churches in Communist Countries" will be found to illustrate once more the unity of the whole Church of Christ.

The difficulties of continuing this REVIEW have increased even since the last Editorial Notes were written. If you value THE EAST AND WEST REVIEW, will you do what you can to extend its circulation?

WHAT IS A CHRISTIAN SCHOOL ?

By F. B. WELBOURN*

THE Christian Church exists to glorify God ; and the Christian mission has come to Africa (or elsewhere) so that, here also, God may be truly worshipped. Its preaching and pastoral work, its medicine and its schools are expressions of that worship. They may, incidentally and thankfully, lead to conversion ; but they do not exist to that end. They exist to glorify God, in the belief that good preaching and good medicine and good education are means by which His Glory may be made known among men ; and, because they spring from the worship of God, they lead naturally back to that worship.

The Christian school, which is a part of the Church, exists for the same end—to worship, to glorify God in all its ways : not to educate boys and girls, but to worship God. It is, therefore, an important question whether there is such a thing as Christian education as distinct from its secular counterpart or whether the only essential difference is (as is often assumed in the mission field as much as in the “Christian” public schools of England) a coat of paint admixed of prayer and exhortation.

How can the Christian school worship God in *all* its ways ? Although I am here concerned with the concept of Christian education from one particular angle which I believe to be fundamental, but, so far, almost entirely neglected, it seems necessary to mention, in brief, the whole field of points at issue.

1. AIM.—The aim of a Christian school is to worship God through the particular field of educating boys and girls to be citizens of His kingdom and (implicitly) of the world. The subject matter and methods, which are used as a means to this end, are a secondary (though vitally important) consideration. (In practice, they are probably dictated to a large extent by the government which finances the school, and by the fact that public examinations are normally regarded as necessary stepping stones to useful employment ; and this practical limitation may be of some importance in considering the implications of the Christian faith for the intellectual life of the school.) It is essential that the daily worship of the school should be seen—not as the most important ; that would be to lay an entirely false emphasis ; but—as the *focal* activity of the worshipping community : from which all other activities naturally flow and find their meaning : to which they return to be offered to, refreshed by God.

2. MANAGEMENT.—It is difficult to see how a school can fulfil a particular purpose unless its governors are in full agreement with that purpose. It does not follow that a Christian school must be under the control of the ecclesiastical authorities. They have their own problems

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to solve, and are only too likely to see Christian education from the necessarily limited standpoint of ecclesiastical administration: a standpoint which needs to be balanced by Christian experience in other fields. It does, however, follow that at least the majority of governors must be Christian in the full sense of being prepared to subordinate all other claims to those of their Lord. This is likely to lead to some difficulty when a secular authority, giving financial grants in aid, demands representation on the governing body. Where such representation seems likely to interfere with the fully Christian purpose of the school, the Church ought to consider very seriously whether it would not do better to obtain complete independence for one school rather than retain a limited degree of Christian influence in many.

3. STAFF.—It seems clear that the headmaster, and at least a large majority of his staff, must be not only practising but committed Christians (and Christians of the particular denomination which the school represents). There may be room for a minority of non-Christians on the Staff; but it ought to be made plain to them that, although their criticisms are more than welcome, and their disagreement with the purpose of the school should be frankly admitted to its pupils, any attempt to undermine that purpose will meet with summary dismissal.

4. PUPILS.—It has been said that Christian education can be given only in the context of a Christian community and that, therefore, only Christian pupils (or at least boys and girls drawn from Christian homes) should be admitted to a Christian school. There is a large element of truth in this assertion; for Christian education is aimed not at conversion but at drawing out the implications of a Christian faith already implanted by Church and home. Pupils, who do not start with this faith, can hardly be expected to respond to the process of drawing out; and it is relatively certain that any large number of them in a Christian school would not only frustrate the purpose for which the school exists, but would probably help to negative the effects of Christian education on its Christian members.

5. PERSONAL RELATIONSHIPS.—This is a point which should be so obvious that I should be ashamed to mention it, if there were not a steady stream of examples, both of Christian African teachers who wish to confine to the classroom their contacts with their pupils, and of the European missionaries who are apparently unable to accord fully personal status either to their pupils or to their African subordinates. In regard to the former, the Christian *teacher* is misnamed. The Christian, who is on the Staff of a school, does in fact spend many hours in the classroom. But he is there primarily to live a certain sort of life—of which class-room teaching is one expression, but the worship of God through devotion to sound learning and the care of his pupils at every point of their school lives, is the true definition. He has to learn the true type of companionship with those who are both younger than him and under his discipline. He has to learn to love neighbours who are his equals neither in age, nor learning, nor responsibility.

6. RELATIONSHIP WITH THE OUTSIDE WORLD.—It is a commonplace that school education must be education for life. Education in a Christian school must be education for life *in the Church*. But how far the life

and worship and thought of the school community differ from those of the average parish—whether at home or abroad! How far the relative ease of being a Christian in a Christian school fails to prepare the way for Christian discipleship in a largely pagan world!

7. FORMAL LEARNING.—If it is true, as I believe it would be generally admitted, that “Christian” schools are largely failing to educate committed Christian citizens, even when their pupils are drawn from Christian homes, the question must be asked whether the education which they offer is, in fact, Christian to the core. The average pupil at a school in East Africa regards his education as a means to social and economic advancement; and this is an attitude which has to be countered in every activity of the school. But it cannot be effectively countered and replaced by a Christian understanding, unless the intellectual activity of the school—which is its most obvious *raison d’être*, and the means by which scholastic success is universally measured—is shot through and through with Christian assumptions.

We are taught to love God with all our *mind*, to be able to give a reason for the hope that is in us; and the Greek words of the New Testament refer, surely without question, to what we should now regard, as intellectual processes. If there is a “Christian attitude to alcohol”, why should there not also be a Christian attitude to algebra? If there is, then the teaching of algebra in Christian and non-Christian schools may be expected to be different; and Christians will know their difference from non-Christians in a field which is, at present, largely regarded as religiously neutral. How can a Christian possibly hold such a view? Did not the God, who made alcohol, make also algebra?: who made sex make also science? It is as a prolegomenon to the implications of this question that this article is primarily written. Its thesis is that one major reason for our failure is that our intellectual assumptions are, for the large part, simply those shared with the secular world: and that the Christian school, committed to intellectual education, does not realize that the intellect requires conversion.

Our intellects, as well as our wills, are fallen. Not only are we selfishly inclined to *do* what is wrong; our intellects are so warped by sin that we do not *know* what is wrong or right, true or false; and the Greek word, translated *repentance* in the English version of the New Testament, refers as much to a change in our understanding as (according to the usual interpretation) to a change in desire. The plain meaning of this is that to become a Christian ought to make us better historians, scientists, students of languages than we were before. That is not to say that A, who is a Christian, will necessarily be a better historian than B, who is not; but that A ought to be a better historian after his conversion than before. Before we became Christian “the light of our understanding was darkened”; when we become Christian, we begin to see everything through the eyes of the Word of God, through whom all things were made.

How, then, is Christian teaching likely to differ from that of Muslims, Communists, pagans? There is not space, nor has enough thought been given to this question, to do more than make a few suggestions in three subjects. It is to be hoped that others will be challenged to take up at length each separate field of study.

There are two levels at which the question may be asked : (i) that of the content of teaching, and (ii) that of its assumptions. The first, in the fields where it applies, is relatively obvious ; the latter is fundamental but far more difficult either to enquire into or to apply.

(a) *History*.—(i) A history syllabus, which omits Old and New Testament history and the history of the Church, implies, at the best, that these are no part of history : at the most, that they are irrelevant. It is no solution to teach Biblical and Church history in the Religious Instruction period, because to do so is simply to emphasize the separateness of two fields which, at least to the historian of Europe, are inextricably related at every point ; and, to the Christian, are simply two aspects of God's activity in history. Whatever the demands of external examinations, no Christian school can afford to divide them until the time comes when they can be treated as specialist studies in a field which has first been grasped as a unity.

(ii) But, in this unity, individuals will differ as to the weight which should be given to each aspect, just as they will differ as to the relative importance of different periods, and individuals, in secular history—and as to the interpretative clue—Whig or Tory or Economic—which determines their choice and presentation of material. It is, in fact, impossible to teach history—and history simply affords an obvious example of what is true in *all* studies—without being guided by value judgments and metaphysical assumptions which are largely independent of the subject matter. The Christian teaches history on the assumption that it is God's work—of judgment and mercy—and that Incarnation, Cross and Resurrection are its centre, the only *facts* which give it absolute meaning. Though he may—nay, **MUST**—apply normal historical criteria to their assessment as facts, he must always return to the point where the inevitable agnosticism of historical assessment gives place to the faith which accepts them as the primary facts, in whose light all other facts must be seen.

(b) *English Literature*.—(i) The very fact that we teach *literature* and not merely *language* is an indication that we believe that we have a culture, and not merely a means of communication, to pass on. To exclude from that study the English Bible and Prayer Book is to be guilty of the same error as to separate history and Church history. Prayer book, as much as Bible, is part of the literary heritage of all English-speaking peoples ; to exclude either from a study of English literature is to admit a bias ; and the same sort of bias enters into all choice of materials for study. The works of Jane Austen are chosen because they give a delightful picture of respectable English life—the life of one class at one period ; *For Ever Amber* may be banned because it is felt that it reveals a side of English life which is better not mentioned. Shaw's *The Adventure of a Black Girl* may be chosen for its explicit anti-Christian attitude ; or rejected for the same reason ; or selected for reading by Christians precisely because it is a mirror in which we may see our own faults. D. H. Lawrence may be chosen by those who still believe in what Norman Nicholson calls “ natural man ” ; or rejected by those who dislike novels about sex ; or, again, selected for Christians precisely because, in the matter of sex, Lawrence is (as Leavis maintains) “ on their side ”.

(ii) But this is simply to say that it is at the level of fundamental assumptions that the real decisions about teaching English are made. Our attitude to literature is affected by our attitude to other than literary values (see C. S. Lewis, *The Abolition of Man*); our judgment on any work is conditioned by our beliefs about God and man (Norman Nicholson, *Man and Literature*, S.C.M. Press). And these assumptions will be expressed not only in our choice of material, but in our teaching itself. What are the insights and the techniques which truly portray the world in which Christ is all in all? Certainly Christians have no monopoly either of true insight or of skilled technique. There is a sense in which T. S. Eliot in his pre-Christian days expressed truths which are absent from his consciously Christian writings; Shelley excels John Keble in technique. God is not without His witness among the Gentiles; and it is from the mass of witness, both to the truth and to its right expression, that we have to find our literary standards.

(c) *Science*.—I have elsewhere (*Science and Humanity*, S.C.M. Press) tried to work out some of the relations between Christianity and Science, and (in Chapter IV, "A New Humanity") to suggest ways in which the teaching of science could be handled so as to lead outwards to a study of history, philosophy and human relations. I do not wish to repeat in detail what I have said there; nor do I believe that the problem for Christian teachers lies at the level of subject matter. It lies partly in the necessary methods of science and in the mechanistic implications which can so readily be seen in its elementary forms; partly in our whole conception of what science is. Perhaps the best method of treating the problem is to select certain specific points which seem to require attention.

Science is the study of the world which God has made, with a view to discovering the laws by which He rules it, in order that we may obey them. That belief must lie behind all Christian teaching of science. Yet:

A. The elementary teaching of science exhibits simple relations, expressible in chemical or mathematical equations, from which it is extremely easy (if illegitimate) to derive a mechanistic philosophy or (at best) a sort of deism for which God is only transcendentally concerned in molecular change or mechanical collision. Indeed, it is extremely difficult to know precisely what we mean if we say (and, if we believe in the God of the Bible, we *must* say) that God is personally involved at every point of the changing world. He is immediately responsible for the fact that *this* atom of oxygen goes to form water, *that* to form carbon dioxide. This, without confusing the tidiness of our experimental conclusions, ought to be part of our teaching of science. How to make it so?

B. The elementary teaching of science, when it includes (as far too rarely in colonial schools) laboratory work, tends to imply that all experiments ought "to come out exactly"—that it is only things like "the personal factor" and the difficulty of procuring properly controlled conditions in an elementary laboratory, which prevent the achievement of the exact ideal. We measure a bench and, on comparing our several readings, find that they vary. In our justifiable anxiety to instil

scientific exactitude into our pupils, it does not occur to us that there is no such thing as exactitude in relations between persons and that, in a world ruled by a personal God, exactitude even in measurement may be a *false* ideal.

C. In so far as science is inductive, it rightly leaves out God. God is not a hypothesis to be induced from lesser proportions; and an enormous amount of harm has been done by the attempt, for instance, to induce a supernatural Orderer from observed natural order (the teleological argument"). In so far as science is deductive (and it is not commonly recognized how much deduction is, in fact, involved in the processes of science), it might well be argued that to start from what we know about God might lead further than deductions from lesser propositions. We have no right to omit this possibility from our teaching. But the silly things which have been said in God's name (such as that He created the fossils to deceive the evolutionary geologists; or that His creation of pain ruled out the use of anæsthetics) should make us extremely wary at this point.

D. We study God's laws in order that we may obey them. Science for the Christian is, in fact, a means toward a more effective meeting with God; science for all men has practical implications, if not a practical aim; and we have no right to teach it without dwelling on its use and misuse, and its profound effect on human thinking and the development of society. At the same time there is a real sense in which Christians are concerned that, just as we worship God with no other aim than to worship him, so science should be studied for its own sake.

E. Science rightly insists on analysis, and there are many who think that analytical knowledge is the only knowledge worth having. It is, of course, worth having only if it leads to a deeper "meeting"—whether with persons or with things; and one of the real contributions which Christians can make, both to the understanding and the teaching of science, is the insistence that true science both begins and ends in contemplation. So, perhaps, we shall rediscover the world—not as the object of man's analysis and mastery: but as the creation of the Word, the meeting place between God and man, in which the meeting is deepened and enriched by all the analysis which has gone before.

I am deeply aware not only of the incompleteness of this treatment of a vast subject but of the inadequacy even of what has been written. The desperate need is that Christian teachers, the world over, should be stirred to question whether their teaching is, in fact, Christian or not—whether—as far as the intellect is concerned—their Christianity is simply superficial. A massive attack, from all available quarters, is needed on the problem of converting the intellect to Christ. If, as I suspect, the final conclusion is a total revolution in the subject matter and methods of Christian schools, we may be faced with a situation in which what we regard as Christian education at no point meets the requirements of financing authorities or public examinations. Perhaps they too may be converted. But let us first find what it is that Christ requires of us. Do not think that any of us really begin to understand.

INDIA REVISITED

By CAMPBELL MILFORD*

I AM coming to the end of a four months' visit to India, Pakistan and Ceylon after eight years' absence. I have been lucky to be here during the Indian General Election, the first to be held under the new constitution. It has been with some reason called the world's greatest experiment in democracy, for there is universal adult suffrage—every man and woman over twenty-one has a vote. The resulting electorate of 170 millions is by far the largest that has ever gone to the polls in any country. It has rightly been regarded both as a great test for the Administration and as possible indication of India's political future during the next few years.

The election has passed off with astonishing smoothness. With 225,000 polling stations, less than a dozen cases of disturbance of any kind have been reported, and these were of a minor nature. I witnessed the election campaign in many parts of the country, and something of the polling itself in Bangalore and in Serampore. The latter is an industrial area, and a large proportion of the voters were jute mill labourers. But here, as almost everywhere, the proceedings were orderly to the point of dullness. The booth itself was well guarded by the police, and the parties were allowed to have their "offices" not nearer than 100 yards away. There were the Congress and Communist agents, in little shacks quite near each other, manned by cheerful youths, but there was no particular excitement. (The Communist won in this case.)

This is only one instance of the quiet in India and Pakistan in general. It is easy to take this for granted, but it is in fact a remarkable thing, especially if one remembers the confident predictions made by many people four years ago that the tragic disturbances which preceded and followed partition would inevitably spread. I cannot remember any one of my previous twenty-two years in India when there was not savage communal rioting in some part of the country. Since 1947 there has been, except for some incidents in East Bengal, practically none. Again, in October, I was motored by Dr. Iliff of the Pennell Memorial Hospital in Bannu, well into the unadministered tribal territory of Waziristan. We visited one of the fortified posts held by the local militia, the Tochi Scouts. It was always said that these levies would never hold together without British officers, but to-day all the officers are Pakistanis; but everything goes on as before, with the notable exception that though the tribesmen are still armed to the teeth, the Frontier is quieter than it has ever been; and the raids and attacks on convoys which were normal under British rule just do not happen. It would seem that the tribesmen feel some loyalty to a Moslem government which they did not feel to the British; and perhaps the fact that there are practically no Hindu merchants left to loot has something to do with it! It is true that there is plenty of explosive material in

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Kashmir, and in Bengal, which has suffered more tragically than any other part from the partition, and where the Hindu and Moslem population are still inextricably mixed up. But this does not alter the fact that the present tranquillity is most remarkable.

The elections have brought to light some surprising facts. So far, 60 per cent. of the electors have voted, and the proportion has been higher in the villages than in the towns, and higher among women than among men—though nearly three million women were left off the register altogether because they refused to disclose their names! The highest percentage of voting has been in Travancore, over 80 per cent. This is not at all surprising since Travancore is the most literate State. But it is disturbing that this, the most educated area and also that with the largest proportion of Christians (about one-third) should have returned the greatest proportion of Communist candidates—32 in a House of 108. I will return to this later. In some cases the electors showed surprisingly good sense. In the Wardha constituency a woman social worker—long associated with Mr. Gandhi's village uplift movement—stood as Congress candidate. She did little canvassing and spent no money, and was opposed by several independent candidates—one of them a wealthy merchant who spared no expense. Not only was he elected, but *all* her opponents forfeited their deposits!

Of a piece with the tranquillity already mentioned is the tolerance so far being shown towards Christians. There is, in fact, something of a competition between India and Pakistan to show the world that they are treating their minorities fairly. In Multan, in West Pakistan, I was introduced to a distinguished old Moslem gentleman, a hereditary *pir* (religious hero) descended from one of the first Moslem invaders of India seven hundred years ago. When I mentioned that I was going on to India, he at once said: "Then, Sir, you will be able to judge on yourself which country is giving better justice to its minorities." And, in fact, the Pakistan are showing much good will to the Christians, who now form in West Pakistan the only considerable minority. They have been given a share of newly irrigated land to colonize, and in addition many landless Christian families have been given small plots of two acres. This is very little, but it is remarkable when one remembers that land had to be found for some five million Moslem refugees from India. A general order has been passed, that all recognized schools should give Islamic teaching to their Moslem pupils; but this order has not so far been sent to Christian schools, which have made it known that it would place them in an embarrassing position. Other instances could be multiplied.

Similarly in India, one of the most startling results of the election has been the complete rout of the Hindu reactionary parties—the Hindu Mahasabha and the Jan Sangh, though a few years ago some observers thought that they were a greater threat to the Congress than the Communists. It is true that there are signs of a social and cultural revival of Hinduism. In spite of the spread of Communism among Calcutta students, the festival of Saraswati, the Goddess of Learning—which has for many years been increasing in popularity as part of the nationalist movement—has now reached an unprecedented scale, and there

are so many images that throwing them in the river has to be spread over three nights instead of one. But the political defeat of the Hindu parties means that for the present India will remain officially a secular state, with the Central Government pledged to religious freedom and neutrality, and also to the emancipation of the outcastes. A recent incident forms an interesting commentary on Nehru's interpretation of these two principles. Some orthodox Hindus challenged the Government's campaign for the abolition of untouchability and the uplift of the outcastes on the ground that it discriminated against the higher castes and was therefore contrary to the Constitution. The Government replied by carrying through an amendment to the Constitution! (It is noteworthy that the only other two amendments so far passed are to safeguard the Government's power to dispossess the landlords; and certain restrictions on the Press.)

An illustration of this policy in practice is the appointment in October of Dr. H. C. Mookerji as Governor of West Bengal. It is most remarkable that two of the nine "Class A States" (former British Provinces) have Christian Governors, and further, this is the first time that anyone has been appointed Governor of the State which is his own home. Dr. Mookerji is no mere "yes-man" to Nehru and his Hindu colleagues. As Vice-President of the Central Parliament and member of the Minorities Commission, he probably did more than anyone else to secure the inclusion in the Constitution of the right to *propagate* one's faith. He has set himself methodically, but tactfully, to eradicate any remaining suspicion from the minds of the national leaders that Christians are anti-national or not true Indians; and has sometimes been able to intervene successfully when local governments have taken anti-Christian measures. The most notable case was in Travancore where an Order which gave Government virtual control of all appointments in private schools (which are nearly all Christian) was withdrawn. Dr. Mookerji, who is a teacher of very modest tastes who finds himself somewhat embarrassed by his elevation to the still elaborate state of Government House, is also setting himself to win back to official social functions the European business people who had largely ceased to come since Independence.

All this makes a fairly cheerful picture, and the traveller finds a notable improvement in the comfort and punctuality of trains after the ~~chaos~~ of the war years—things are at least back to 1939 standards, and road transport has greatly improved. But there is little complacency. Though the Congress has won a great victory in the elections, this is largely due to its previous prestige and tremendous organization. But on all sides one hears endless stories of inefficiency and corruption, specially in departments dealing with rationing and control of scarce commodities. Banks are badly in arrears and the clerks strike if they are asked to work harder. While behind all looms the nightmare of increasing population—four million more mouths to feed every year, and little increase of food production. The old national pastime of "blaming the British" has largely given place of "blaming the Congress" with an under-current of "blaming America".

On the one hand, there is now a complete breach between Nehru

and the strict disciples of Gandhi, who are trying to put into practice his doctrines through the Village Uplift Society and New Education Society, which are both led by Christians. I spent a fascinating day at Sevagram, Mr. Gandhi's ashram, where there is a complete educational project in being, ranging from nursery school to rural university, the whole forming a community of some three hundred which claims to be completely self-supporting in food and clothing, and employs no servants at all but for two expert cattle-men. They grow their own cotton, and every process—from picking to weaving—is done by hand. The Principal, Mr. Aryanayakam, a Christian from Jaffna in Ceylon, holds that Nehru has been corrupted by the lure of Western technology, and that even the great river-valley schemes to which he is pinning his hopes will benefit no one but the capitalists who import the machinery; and that all the available resources should have been used in sinking wells and providing bullocks. (There is no doubt that this experiment, with its highly enlightened attitude on sanitation and other vital matters, is making an important contribution to the tackling of India's rural problems, and one that must be carefully studied by the Churches. But only fanatics can believe that it is the only answer.)

On the other side are the Communists. The railway book-stalls are well stocked with popular weeklies in English, entitled *Blitz*, *Atom* and the like, which find a ready sale at six annas. They combine lurid accounts of corruption in the Government and especially in the great river-valley schemes, with allegations of the baneful influence of British and American capitalism, and rosy descriptions of the new China as the land where all problems—but especially the food problem—have already been miraculously solved. This is clever strategy. The Indian Communist Party has a poor record; its power has waned from the peak of 1948, and many citizens were disgusted by the violence in which it then indulged as part of Moscow's desperate global campaign. And the recent elections show that it has almost no hold in the great industrial centres of Bombay, Ahmedabad and Kanpur. But everyone knows that there *is* corruption; the river-valley schemes have fallen behind schedule and are costing much more than was estimated; and everyone in Asia is predisposed to believe the best of China and to write off all contrary information as Western propaganda. More and more people are likely to listen unless the administration can be improved and the food problem met.

The chief Communist successes in the elections have been in the expected places. In the south-eastern part of Hyderabad (roughly the Diocese of Dornakal) where they established a parallel administration during the year of civil war which preceded the "police action" by India, they have swept the board, though their leaders have been ruthlessly hunted by the army and police for years. In Travancore Marxism has a real hold on the large and intelligent but frustrated middle class; while the outcastes are perhaps the most down-trodden in India, and the State was very specially dependent on Burmese rice. But it must be admitted that the disastrous divisions in the ancient Syrian Church, and its identification with the privileged class, have contributed to the Communist success. Many of the candidates, some of whom were

actually in prison or underground, and all of whom had to stand nominally as independents, since the Party is officially banned in the States where they were themselves Christians, by birth.

Is it, however, too fanciful to see the providence of God in the fact that the Church is strongest exactly among those groups who are most exposed to communist pressure? In Travancore the Reformed Churches have gone to the outcastes, and some 100,000 of them are in the Church of South India. There is a slowly growing social consciousness among the young Syrians, though the best of them have been too ready to confine themselves to purely spiritual work and leave politics to the less scrupulous. One such man, for years a prominent Communist leader, is now Secretary of an Institute of Christian Sociology at Bangalore, devoting his whole time to finding a positive Christian answer to the situation. Among the Telugu villagers in the other great Communist stronghold there has been the greatest of the Christian Mass Movements of India. This is still not big enough to have a decisive effect, and far too little has so far been done to relate the Gospel to economic life. But the Church is at least well planted, and especially in the diocese of Medak there is a youth movement which gives real ground for hope. Church Union has given people the feeling that the Church is taking the initiative. While engaged in training the clergy in the C.S.I. Colleges for these areas are some of the most alert and sensitive theologians whom the Anglican Church has sent to India.

Mention has been made above of the general attitude of tolerance. This does not, of course, mean that there is no anti-Christian prejudice or action. It is showing itself in two special ways. Christians of outcaste origin are told that they will qualify for the special educational benefits provided for the Harijans if they will take a Hindu name and declare themselves Hindus. Some in one part of North India have succumbed to this temptation. There have also been local attempts to harass Christian schools for the Santals, an aboriginal tribe in Bihar, by withholding grants. The Government tends to be suspicious of the "Adibashis" (aboriginals) because some of them are demanding independence; and as nearly all their leaders are Christians, the Christian schools are especially suspect.

But all over India Christians in all walks of life have told me that since Independence the non-Christians treat them with more respect and friendship. The appointments of the two Christian Governors are not without parallels on humbler levels. In Bengal, Christians were chosen as commissioners to supersede two corrupt municipalities—in Calcutta itself and the neighbouring Serampore, with outstanding success. At the other end of the scale, some of the village Christians of outcaste origin are finding that they are welcomed in the caste quarters and even homes in quite a new way. The sad thing is that Christians of outstanding character are all too few, and that the average village congregation is not a shining enough light. Undoubtedly it is the spiritual standard of the Church which chiefly limits its effectiveness in witness to-day.

There is life in the Church, especially in the South. Among the many signs of this is the considerable enthusiasm in several dioceses

for "foreign" missionary work outside their own area. Tinnevely raises nearly £4,000 a year for its mission in the jungles of Dornakal. And more than twenty offers have been received from young men and women to go to Papua with the Rev. Satya Joseph, the Church of South India missionary who is now on furlough. But the fact remains that the Church in all parts of India and Pakistan needs a great spiritual awakening before it can be fully used for the conversion of others.

Many people wondered whether either the Church or the Governments of the new Dominions would continue to welcome missionaries, but there need have been no anxiety about this. There is indeed a growing feeling that important administrative posts in the Church ought as far as possible to be held by Indians. This found very vigorous expression at the third meeting of the Synod of the C.S.I. in January. It is partly the result of a feeling that in the course of Indianization these key posts have been the last to be handed over. All missionary societies would agree in principle; though in practice there is often still a strong local demand for missionaries to be managers or secretaries of institutions. In many special cases they will still be welcomed and needed as heads. When the Ceylonese Principal of Trinity College, Kandy, retired at the end of last year, there was a unanimous request for a missionary successor. But of the continued demand for missionaries as colleagues and pioneers there is no doubt whatever.

The official attitude, too, has been friendly. Non-British missionaries must get permission to enter India. But those working with the recognized British societies are as free to go and come as before. And men and women of the right quality may have as much influence as ever. The "Biscoe School" in Srinagar, under an Australian, Dr. P. Edmunds, holds as leading a place in the State as it ever did.

Missionaries will still be wanted for training clergy, doctors, nurses and teachers. But increasingly they may also be welcomed for breaking new ground. There is a widespread feeling that the growth of the Church in certain—mostly under-privileged—groups may have nearly run its course. Though the educated classes have been profoundly affected by more than a century of missionary work, both Hindu and Moslem society as such remains fundamentally unbreached. While the approach both to the individual and to the family and caste group must still continue, it may be that God is now calling the Church to witness to the community as such, and especially to the closely integrated village community which forms the backbone of Indian society. Such an approach, by studying with the community its own needs, and helping it to meet them, and in the process demonstrating the relevance of the Gospel, will require great faith and great patience. Some are, however, already experimenting on these lines, and it may be that here will be one of the ways forward.

ERRATUM

We regret that on page 20 of the January, 1952, number, a mistake was made in the price of *Not Many Mighty*, by John Drewett, published by C.M.S. This book costs 3s.

ORIENT'S CALL TO OCCIDENT

By S. LUTHER*

TWO thousand years ago, during the early hours of the dawn of Christianity, the West turned its face to the East and through a vision begged a man of the East to go across and help the people of the West. The invitation—or the challenge—was at once accepted, with the result that the rays of the Sun of Righteousness spread all over the Western Continent. Now the tables are turned, and at the evening of the present era (as the second Coming of our Lord is very near), the East has turned its face towards the West and is begging the followers of Christ—through visions, through calls, through appeals, through platform and press—to come over and help. Why did St. Paul go? Why should the people of the West especially of the British Isles come? Why did Christ send His followers? The call was not to an ordinary Christian. It was to the servant of Jesus Christ. The following lines are specially written for such readers who are convinced, and who profess that Christ is their Lord and Master, and that therefore they are His servants—nay, slaves. Also this is a special invitation from the East, through an oriental medical man, to those of this profession—i.e. doctors, nurses, etc., in England. Why should they come? It is the need of the hour and a most urgent need.

In the new State of Pakistan, among 8,000,000 people scattered over an area three times the size of England and Wales, there are only eight mission hospitals. One hospital with a staff of two doctors (nationals and foreigners), one European sister and half a dozen qualified nurses has to supply the needs of peoples within a radius of 200 to 300 miles. The ratio is one doctor—this includes non-Christian doctors, and nurses also—to about 8-10,000 patients, and one nurse to about 50,000 patients. How much service can one unit render to the needy people with limited staff and limited space? Is it, humanly speaking, possible for one doctor, or one nurse, to give proper care to the number of patients expected to be treated? Can one give full attention and enough time to examine, treat and nurse all those helpless sufferers who attend our hospitals? At one Eye-camp during a period of six weeks—with a staff of four or five doctors, three English sisters and one dozen national nurses—thousands of eye and other operations are done. Just stop for a minute, close your eyes and try to imagine the rush, the haste and the desire to finish one's quota of work during the limited time of daily working hours. One has to face a crowd of nearly two hundred out-patients at a time, and this is repeated three or four times a day. Just try to think of the demand of work when a couple of doctors have to do twenty to thirty operations within a limited space of two or three hours. Just try to understand how one doctor, with a couple of

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assistants, has to attend four to five hundred in-patients—chiefly eyes—within two hours or so. What would you feel like after such strenuous work? This is repeated day after day for six weeks. Would you not like to come and give a hand? Does not your Christian heart move with sympathy and kindness to come out and relieve your overworked brothers or sisters? Christianity means and demands, "Come over and help us."

This is what is done at one centre only. If there be enough servants of Jesus Christ in Pakistan and India, scores of such centres can be established. What a privilege and opportunity the East offers to those who have eyes to see the vision, ears to hear the call, and a brave heart to decide for Christ to come out and help. For others it may be interesting only, or meaningless. What do you feel about it, my brother or sister in Christ? Has this any message for you? How would you feel when hundreds of blind people are refused treatment every year and become incurably blind because there was no one to advise them in time to come and get treated? They wait until they are stone blind, thinking that until their sight is totally lost they should not seek advice. Thousands lose their sight from preventable causes. But where are the doctors to save them in time from total blindness?

It was a personal call to St. Paul, so it is for you too. Now come with me to a mission hospital. Here you will find a couple of doctors, national and foreigner, and a handful of trained national nurses busy in looking after about 100 to 120 in-patients, attending out-patients, doing operations, etc. This means a fully occupied day from morning to late in the evening. Besides this daily heavy routine they have to attend night calls and do emergency operations at all hours of the night. They attend hopeful cases, and look after hopeless and neglected cases too. They share the joy and thankfulness of those who are cured. Their hearts are full of sadness and grief when patients have to be sent back as incurable, or when the cold hand of death snatches some patient for whom they have poured out their labour of love and self-denial. Their hearts bleed when a sufferer from a malignant disease, or some incurable disease, comes in for treatment and cure is impossible, and they feel they are helpless to do anything for them. Their hearts get a refill of spiritual vigour and tone, their faith is strengthened when someone confesses his belief in their Lord and Master. Thus, by sharing the griefs and sufferings of others, a worker of Christ finds his soul drawn nearer to and linked with the soul of the Man of Sorrows. Such vicarious sufferings are spiritual ladders to lift up human souls to heavenly places in Christ Jesus.

The needs of women and children are most pathetic. With the strict purdah system in the East often they are beyond the scope of men doctors. They dislike to be examined and treated by men. They cannot disclose their histories. For orientals this is beyond human modesty and courtesy. It is unthinkable. Let them suffer unnecessarily, or die a premature or untimely death? Why? Simply because their sisters in the West who are doctors and nurses do not come out to help them. Is it that they don't listen to the call, or that they do not wish to respond? Is it too costly for them to come out? Of course

it is, otherwise what is the value of credit of self-denial and self-sacrificial service. Many can say "Master, Master," but few do get the grace to do His Will. I well remember that I was once called to one of the villages to see a woman suffering from puerperal sepsis. As I was not allowed to examine her I could not treat her, so she was advised to go to the nearest mission hospital, where a woman doctor could treat her. The relations refused to bring her to our hospital as it was thirty miles away, and her condition was serious. Suitable transport was not available. No qualified nurse or lady-doctor could reach there. After a few days the woman died, having passed through immense suffering, and leaving about half a dozen children at the mercy of others. Could not that woman have been saved? Why should she have suffered at the hands of unqualified and illiterate dais? Here is a question for you to answer. Such and similar examples are of daily occurrence.

But the whole story is not so gloomy and pathetic. It has its bright side too. Can you imagine the joy on the face of a patient (and in the heart of the doctor or nurse) when he leaves the hospital freed from his sickness or disease? Can you imagine the light in his eyes after he has heard the good news of the Gospel? It is an act of faith when people deliberately come to a Christian doctor, or to a mission hospital in spite of protest or opposition from certain biased and bigoted friends and relations to going to Christian institutions. A young educated non-Christian was suffering from a serious illness. He was desperately ill. At that time a very clever doctor was in charge of the Government hospital, but this man decided to come to the mission hospital. Why? When he was admitted, he openly declared that he had decided to come to the Feet of Jesus, and was convinced that he would get all right. In spite of a very stormy illness, and of a very guarded prognosis, he was sure that Christ had the power to cure him. He daily offered his prayers to Christ for his own cure, and eventually he was cured—to the surprise and joy of a great many people. The whole of the Christian staff shared his joy, his gratefulness, his faith, and his prayers. It is our common heritage to share the joys and sorrows of our fellow men and women. Shall a Christian flee from it?

Come with me to another scene. Here you are in a mass-movement area. There are scores of villages with a Christian population of ten to twenty thousand, a vast majority of whom are very poor, illiterate and suffering from malnutrition on account of lack of permanent work. Their chief occupation is to work as labourers on the lands of rich Moslem landowners. They have suffered a good deal from the effects of floods, famine, plundering and looting during partition days. They have no medical aid. Not a single Christian doctor or nurse is available to help them in their sufferings. They often fall victims to the epidemics of typhoid, cholera, dysentery, etc. They have hardly any resisting power on account of malnutrition. Their need is preventive as well as curative medicine. It is beyond their means to go to non-Christian doctors. Christ came to save the "whole man"—body, soul

* *Dais* is the word used for village women who practise midwifery. The unqualified and illiterate ones practise in an appallingly ignorant and criminal manner.

and spirit. Missionary societies, in spite of their very limited resources of personnel and money, are doing their best to cope with the urgent situation, but humanly speaking it is impossible for them to tackle this immense problem of medical relief unless some men and women of God feel for the desperate plight—which is beyond description and beyond imagination—of these thousands of needy and suffering Christians. They are ignorant of the most elementary rules of hygiene. Their sick children are uncared for. Their diseased women have no female doctor to alleviate their sufferings and cure their diseases. They have no one to guide them, help them and comfort them in their hours of distress and need. Here is a great scope for life-work for those who have eyes to see and ears to hear. These simple people must know the practical side of Christian love and the Christian Message. The Love of Christ will be manifested through the lovers of Christ by their deeds of love, kindness and unselfish service. This will have a double action: physical health and strength, spiritual life and vigour, followed by the extension and expansion of the Kingdom of Love. What a tremendous force these thousands of poor illiterate Christians would be if they possessed healthy bodies, healthy minds and healthy souls.

Space does not allow me to say much more, but before I finish my appeal I would like you to come with me in your thoughts to a district of about 500 square miles. This is only one example out of several. It is studded with villages inhabited by one special tribe who are nominal idol-worshippers. They are about 50,000 to 60,000 in number. They are being instructed by one national clergyman and his four or five assistants. They are keen to become Christians. In fact they are begging the Padre to baptize them. Here is a large potential church. They are self-supporting people, but they need help. They get ill, and their bodies need caring for. The Roman Church has started a small dispensary, and six or seven priests are working hard to get hold of these people through acts of kindness, and words of love. Shall we Anglicans lag behind? Shall we let this and such other unprecedented opportunities slip through our hands because some young men and women doctors and nurses are not brave enough to accept the challenge and meet it? After all, these chances are not of frequent occurrence. For the time being these people are unshepherded, unclaimed, but soon either they will join the Roman Church, or most probably will fall victims to the claim and enticement of Islam. Have we no responsibility towards them? Medical aid will not act as a bait, but it will show them the practical side of the love, care, devotion, self-giving and self-suffering of a good Samaritan who would have the courage to leave his or her all, travel a distance of 7,000 miles in order to help these needy people to come to Christ. This they will do for His sake, because they are constrained by the love of Christ.

In the early morning of the Christian era, with the rays of the Sun of Righteousness rising up in the East, the West sent an appeal for help; now during the evening hours of this world, with light shining in the extreme West and darkness brooding in the East, the East sends an appeal to the West through a son of the East: "Come over and help us."

A WORLD-WIDE UNION OF MOTHERS

By FENTON MORLEY*

OF all the societies of the Anglican Communion, the Mothers' Union is one of those outstanding in evangelistic and missionary work. This statement may surprise those who think of it only as an organization linking what are sometimes small, local units of Church women and who know little of its remarkable developments in recent years. The last ten years, for example, have seen the amazing growth of evangelistic work among young wives, so that there are nearly 3,000 Young Wives' Groups in this country alone: 500,000 members were represented at the 1948 world-wide conference. These included 80,000 belonging to the 127 dioceses overseas in which the M.U. is at work. By the system of linking Branches in this country with particular Branches overseas, 3,700 such pairs are formed with a consequent deepening of mutual interest and support. All members are encouraged to participate in a daily Wave of Prayer in which at noon certain dioceses at home and overseas are prayed for by the whole membership. In this country alone £18,000 is raised annually by members' contributions for overseas work and spent in the support of workers in other countries—who now number 40—in the provision of caravans, in grants to dioceses for conferences of leaders and members, in assisting the training of the wives of native clergy, in grants to hospitals, and in the provision of literature in the vernacular. The M.U.'s overseas workers normally go out as missionaries under the ægis of the Society in a particular area and are placed entirely under the jurisdiction of the diocesan Bishop to be used according to his discretion, save only that their work shall be mainly in the homes and among women and children.

When Mary Sumner started the M.U. as a simple parish organization in 1876, she could have had little idea that she was initiating a movement which would become world-wide. Its rapid growth showed that the organization was meeting a real need, and although the M.U. has been subjected to criticism for firmly maintaining its original principles and standards, it has continued to uphold as its Three Objects:

- (1) To uphold the sanctity of marriage. (In these words the M.U. affirms the Christian principle of the permanence of the relationship between husband and wife.)
- (2) To awaken in all mothers a sense of their great responsibility in the training of their boys and girls, the fathers and mothers of the future.
- (3) To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

Within three years of its foundation as a diocesan society in 1885, it had spread to 17 dioceses in England and enrolled 2,000 members.

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Some of these were soldiers' wives who were later transferred to India and formed a Branch in Secunderabad. By 1896 there were Branches in 9 overseas countries, and within another 8 years the M.U. was established in nearly every British colony. This work developed until, soon after the end of the first World War, 963 overseas Branches were in existence with members of every race and colour. The strong fellowship between members overseas and those in this country was clearly demonstrated by the generous overseas support for the building of Mary Sumner House in 1925. At the first world-wide Conference in 1930, 38 Diocesan Presidents from overseas were present. By 1936 the membership card was being printed in 36 languages. The second World-Wide Conference in 1948—at which Her Majesty the Queen was present, showed how deep was the fellowship not only between the overseas dioceses and the Church at home, but also between the overseas partners in this great unity.

The organization is part of the Anglican Communion and as such shares its setting in the midst of tensions of race, class, colour and ideology throughout the world.

This is the context of Mothers' Union work overseas, and it has a particular relevance to the missionary task. We can see how the Church is responding and must continue to respond to the challenge of the present situation by corporate and individual leadership, by its witness and its work in the nation and in the local community. But it is essential that the Church should pay particular attention to the homes of its people. The social, economic and political upheavals of our time directly affect the home life of every nation, and no solution of any problem will be really adequate unless it is directly related to the lives of people as members of families. That is why the work of the Mothers' Union is concerned with the fundamentals of Christian life in the home, and of Christian homes as component parts of the Family of God.

The need for this work is clearly revealed in reports from dioceses where the post-war revolution of life is happening. At Jinja in Uganda, the building of the Nile Dam and the development of copper mines and the fishing industry has brought thousands of workers and their families into the area. In the copper mining area of Northern Rhodesia, thousands of Africans live under industrial conditions. Such urbanization not only brings new moral problems and temptations to adults and young people alike, but demands a complete readjustment of attitude to life among the wives of the workers. Many of them were formerly accustomed to long hours of work in village life, and now have to be taught how to adjust their lives to new conditions in which they have considerably more leisure. The mass-transfer of male labour to industrial areas has considerable repercussions upon the social life of the rural areas. It often has serious effects upon the life of the family and the home, and these are not simply problems of adequate maintenance, or parental control of children.

The M.U. teaches the sanctity of marriage, but it is not easy for a woman to accept this when, as one African woman said recently, "I did not choose him as the marriage was arranged. Now he has gone to Johannesburg and has forgotten all about me as far as I can tell."

Furthermore, the decline of the income through the absence of the husband leads many women to brew beer for a livelihood, to provide themselves and their children, not only with the necessities of life, but also with the attractive luxuries flooding into their district. This beer-selling usually has very serious effects upon the moral standards of the whole family, and is not a problem to be detached from its context. In relation to the problem of marriage arrangement, the M.U. often accomplishes much by helping its members to accept the need for making arrangements that will make it easier for their young people to have truly Christian marriages and bring up their families as Christians. Their influence gradually extends so that in Nyasaland, for example, it is not unusual for members to be asked to teach newly-married couples and to talk to husbands and wives whose marriages are going awry. The problem of polygamy is widespread, but it is significant that African women leaders have themselves urged that "nothing less than the highest as taught by Jesus is good enough for the African." This is being maintained, although there is evidence that for some members it has involved difficulty, persecution and punishment. It must be realized also that in Central Tanganyika, for instance, one of the main barriers to the increase of full membership of the M.U. is the unpopularity of the Christian marriage ceremony. Many husbands are not prepared to ask for the blessing of the Church on their marriage. Sometimes people who are otherwise devout Christians are reluctant to be bound by an oath to life-long union with another person. This applies to both sexes, and the change of public opinion has to come about through the teaching of the Church and the witness of the M.U. members who have to exemplify the higher idea of marriage in their own marriages.

As home life is so largely dominated by custom, the Mothers' Union teaching has to face the challenge of tradition. This has meant not simply training in infant welfare, hygiene and similar matters, but raising the value and status of womanhood as a whole. The Bishop of Central Tanganyika affirmed that the M.U. had "given African women fellowship and inspiration to feel that they are real persons who can be companions to their husbands, and who can overcome the dull inertia of life." But this cannot be achieved by educating only the women to a greater sense of their own value and importance, and in many dioceses every effort is made to acquaint the menfolk with the aims and objects of the Union. The Zanzibar M.U. report emphasizes how important this is, particularly in a Moslem area where the women are the property of the husband's family and cannot do anything without their permission. In some areas the encouragement and interest of the husbands has been considerable. In East Bengal a Fathers' Union was started at the request of husbands of the M.U. members, twelve of them being admitted after six months' instruction.

The challenge of domestic custom is apparent in other aspects of home life. The first is that of the training of the children, particularly with reference to African tribal ceremonies which take place as the children are initiated into adult life. Some Christian parents still hanker after tribal ceremonies for their children, rather than provide them with the teaching which should be given in the Christian home. But

there is a steadily increasing demand for Christian instruction in moral hygiene, particularly from parents of boys and girls going away to live in boarding schools. Overseas, as in England, the M.U. is meeting this need for leaflets and other publications designed to assist the training of adolescents. This is particularly necessary in such areas as parts of the West Indies where the illegitimacy rates are extremely high.

Custom also dominates the status of the young wife in the family, particularly in relation to the mother-in-law and older women as, for example, in the *Baris*, or scattered homesteads, of East Bengal. There the grandparents dominate family life, and the young wife may have little responsibility, even for the training of the children. The traditional predominance of the older wives often tends to affect the life and fellowship of the Branch itself. It is not easy to stimulate in the older women a sense of evangelistic responsibility, or a willingness to share responsibility with the younger wives. Theirs may be an extremely conservative and censorious attitude towards their juniors. This has to be dealt with, as it affects far wider issues than merely that of the continuance of the Branch for the future. One of the greatest tensions in native life to-day is that which exists between the old and the young, and the M.U. can serve the Church by assisting the elimination of dissension, at the same time providing training in leadership. It does this within the fellowship of the branch and group, in conferences and training schools, in supporting Brides' Schools, and by helping in the training of the wives of native ordinands and clergy. It is encouraging that years of patient work have now brought a widespread response from the older women of many areas who are helping the younger ones and doing so as partners.

Many reports show that membership of the M.U. is valued highly. The period of probation necessary before admission to membership is a valuable opportunity for instruction, and after membership has been attained, the fulfilment of its obligations is not treated lightly. Many of the branches pay particular attention to prayer and Bible study, and have an annual renewal of vows. They regard themselves as members of a spiritual organization within the Church, and the maintenance of their high standards demands the acceptance of discipline, which may involve suspension of the lapsed. This naturally leads to many difficulties, but it is clear that the relaxation of these principles is not desired by the leaders or members of those branches situated in native areas where the dangers and temptations are most acute.

The work of the Mothers' Union in the Church is as manifold as its participation in the life of the community and its influence upon social legislation, moral welfare and the formation of public opinion. It gives considerable practical help in the care and maintenance of Churches throughout the world. Indeed, some Churches—such as one in the Niger diocese—have been built partly by the help of M.U. members carrying loads of stones, sand and water for miles, and singing hymns as they bore their burdens in procession for the building of the church. The Grahamstown report mentions another form of service rendered by the M.U. in the present shortage of clergy, by their visiting the sick and aged and their being responsible for work among girls.

Their help is particularly valuable in maintaining the life and fellowship of the Church in districts where a single priest has to be responsible for an area larger than many an English deanery, and is unable to visit each village more often than once a month. The 120 branches of Zululand, for example, are a great reinforcement to the work of the Church. Frequently the co-operation of members assists the more rapid extension of literacy campaigns; members may travel as much as twenty miles to meetings and services, and then return to their districts to pass on what they have learnt of the meaning of the Gospel. Many of them are women of considerable influence. In the Accra diocese, three Queen Mothers and at least one Chief's wife are members. The evangelization often penetrates even the strongholds of other religions, as in the case of Dodoma in Tanganyika, where there are six mosques around the Cathedral, and yet Moslem women are brought for Christian Baptism. Speaking of this evangelistic work in his diocese, a Chinese Bishop said in 1948 that the M.U. members, with his co-operation, were seeking to set up in every Christian home a Family Altar and Family Prayers. This principle of adaptation to local ways of life has helped the M.U. to show that its message and its fellowship are relevant to the needs of the people among whom it works. Thus its members, whether in the isolated Christian families of Persia or at work in the mothercraft schools of Melanesia, or co-operating in the brides' school of Nasik, are able to receive much from their world-wide fellowship and contribute much to it. It is a unity of women of every race, class and colour, and membership is not confined to married women. Single women, as Associate Members, play a great part in its work.

Education in membership of this organization is therefore implicitly and explicitly missionary education. Every effort is made to overcome "parochialism" of outlook, and to give each member a real vision of the world-wide Church to which she belongs—a vision which will deepen her interest, her prayers, her understanding and her support of the work of the Church as a whole. The Mothers' Union is also trying to lay before its members throughout the world their responsibility for the vocational training and guidance of their children. It realizes that the Church looks to the Christian homes to provide clergy, missionaries, church workers and men and women who will bear Christian witness in secular occupations.

Thus it is that in co-operation with the Missionary Societies and with the Church as a whole, the M.U. is endeavouring to maintain and strengthen the life and witness of the Christian home. We know the importance of that task in this country. Its importance overseas can be estimated from a letter received by the M.U. from the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, in January, 1952 :

I am happy to say that the work of the Mothers' Union has made a tremendous stride. This is indeed a great joy to me personally, for I feel that if the Christian community is to go ahead in this land and the Church is to take her proper place in the life of the nation, we must have truly devoted Christian mothers to build up a healthy community that can witness for the Faith, and I do realize that if we reach that stage at all, it will be due to the co-operation, help and kindness of the Mothers' Union in England. I thank you once again for all your help.

INTO ALL LANDS

By THE EDITOR

THE publication of the History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950 (*Into All Lands*, by H. P. Thompson: S.P.C.K., 42s), is an event which calls for something more than a mere review in the journal of which the S.P.G. is one of the owners. Not only is it a part of the celebrations of the 250th Birthday of the Society, but it is also a most important contribution to the history of two and a half centuries. The Rev. H. P. Thompson, as a former Editorial Secretary, was well qualified to undertake the task which was entrusted to him by the Society, and he has drawn most skilfully on the rich mass of original material in the Society's Archives. *Into All Lands* will take its place as an indispensable work of reference not only for students of the expansion of the Christian Church, but also for all who try to understand fully the social history of our own and other lands.

But this volume is more than a work of reference: it is a source of inspiration. Canon McLeod Campbell in his *Christian History in the Making* showed us how thrilling is the record of the missionary work of the Church of England, and how challenging can be the history both of its successes and its failures. Mr. Thompson fills out part of that record and sharpens the challenge. Again and again we are reminded of opportunities lost for lack of men and women or because finances were inadequate (weakness or unfaithfulness in the Church at home has meant, as it still means to-day, that the light of the Gospel has been denied to those who would have welcomed it in other lands). But again and again we are heartened and encouraged in our own times of inadequacy by the knowledge that great things are indeed effected though resources are small if faith is strong. For the first eighty-five years of the S.P.G. the average income was only £580 from subscriptions and £1,905 from donations, with a total addition from six Royal Letters of only £65,100. Yet during that period no less than 309 missionaries were sent to America.

Throughout its history the S.P.G. has had a special relationship to the Church of England, as Mr. Thompson shows clearly in his final chapter. "Its purpose was to be the servant of the Church for its extension overseas, and its policy to seek the guidance of the Church's leaders." Archbishop Tenison presided over the inaugural meeting on June 27th, 1701, and the Archbishop of Canterbury has always been president. The Society "has always waited for invitations" to extend its work, and "its purpose has been to plant the Church, endowed from the first with the catholic essentials, Bible and Creeds, Sacraments and Ministry."

Space does not permit the mention of any of the fascinating episodes with which this book is filled. Even though the price will place it beyond the power of many to place it on their shelves, it is a book which *must* be read. Not only the members of S.P.G., but many others besides will be deeply grateful to the author for a work which brings such a new sense of purpose to the Church's missionary task.

THE CHURCHES IN COMMUNIST COUNTRIES

PART II

HAVING mentioned some of the main factors in the background, we may now turn to the actual legislation which affects the status of the Churches in Communist countries. This is not necessarily legislation which is mainly directed at the Churches, but merely legislation affecting them. It also affects other bodies and persons.

For instance, the agrarian reforms affected all property owners, and were aimed at all alike. These satellite countries of Eastern Europe are all predominantly agricultural, and almost all property was agrarian property. Other big property such as the oil wells and installations in Rumania were also quickly removed from private ownership.

The effect of the expropriation of property is to rob the Churches of any financial independence. The receiving of money from abroad was already most strictly controlled by currency laws. With the removal of property many Church institutions were hard put to it to exist at all. The Church was forced to take one of two courses—either to rely on the offerings of the faithful or on payment by the State. Not all Communist countries have given them the chance of the latter course. In Hungary for example, some of the State subsidies to the Churches are being gradually reduced until they disappear altogether. On the other hand the Czechoslovak Government has insisted on paying all the salaries of religious ministers, and has forbidden those not receiving such salary to function as Ministers.

This is an interesting divergence of practice. I myself incline to the view that the Czech Communists have been more canny in the matter, and that a Church whose ministers are paid by the State is in greater danger of being used and brow-beaten into submission than one which relies on the offerings of the people. In Yugoslavia where this latter course has perforce been followed, some reporters say that the local clergy are better off than ever before!

But whatever the merits, one of the first effects of Communist legislation is to remove the financial independence of the Churches, or to try to do so. Economic pressure can be a powerful weapon.

The second step is to turn the Churches out of the national system of education. There is, I am sure, no need to go into details of this. All education is put into the hands of the State, and the Churches are just turned out, Church educational institutions being forcibly taken over. In this bitter opposition comes from the Roman Catholics, for both Rome and Moscow are vividly aware of the importance of control of the educational system. Other Christians also realize the facts, but Rome—mainly through its male and female religious orders—had established its educational centres very widely and is therefore most affected by Communist confiscation. The only thing left to the Churches in most countries is the training of their own clergy, and even this is circumscribed and controlled.

Besides controlling schools, Communist governments very soon take over all youth organizations. In January, 1949, Mr. Siroky, Vice-President of Czechoslovakia, said: "Our intention was not only to prevent political parties from starting youth organizations, but to prevent any organization whatever, Catholic or Evangelical, from forming separate youth groups. Such organizations are unnecessary and indeed undesirable."

The educational system as a whole, including youth organizations, is of course used to instil into the young the principles of Communist philosophy, and to counteract religion by teaching a materialist outlook on life which brands religion as unscientific nonsense. It is here that we find the direct relevance of those words of Lenin which I quoted at the start of my paper. It is interesting to notice that the *Teachers' Gazette* (*Uchitelskaya Gazeta*), an official magazine for teachers, is not infrequently chosen as the most suitable organ for an *exposé* of the anti-religious views of the authorities in Moscow.

A third step affecting the Church even more directly than these two is the terrorization of the clergy and any who might by some chance become leaders in the religious field. This is, I believe, part of the explanation of the treason trials which we have witnessed. In a Communist State, as you know, the secret police is all powerful. There is a general reign of terror and spying which is used to keep the population in check. In addition to this, special measures are often taken to dog the footsteps of the clergy and to remove those of them who might become leaders of resistance. When people are sent away to corrective labour camps and the like, no doubt the reason given is a political one. But when even private beliefs are matters of politics, this is hardly a matter for wonder. What does sometimes cause surprise is the naïvety of the defence of Communists by their friends when accused of religious persecution. "Oh no," they say, "all these bishops or priests were convicted of political offences." But in a Communist State the laws are such that *anyone* can be accused and convicted of a political offence whenever it suits the Government. The truth of this is shown by the rapidity and ease with which they convict those who have been hard-working Communists for years—often at the risk of their lives. If Churchmen are to be put away by these methods it must be because they are deemed more undesirable than others. For when all are potential offenders, those who are chosen are chosen for less obvious reasons than those on their charge sheets.

In some States a fourth step has been taken by Communist Governments in the shape of new laws of religion. These are most illuminating, for if examined carefully it is found that the Churches have no rights left to them over against the State. Fine principles are enunciated about the freedom of religion, and such things, but subsequent articles do not even leave the shadow of it.

For example, the Bulgarian Law of February 24th, 1949, states in Article 1 that "Freedom of conscience and belief is guaranteed to all citizens." It goes on to say that Churches can arrange their own services, canons, dogmas, etc., "provided these are not contrary to the law." In a democratic country where the law is regarded as having a super-

human and even divine sanction this would be quite reasonable. But in a country where all law is an instrument of Communist policy it takes away all meaning from the freedom clause.

In 1948 Mr. Andrei Y. Vyshinsky, a recognized authority, published a book entitled *The Laws of the Soviet State*. After making it clear that religious organizations must concern themselves solely with the cult, he adds: "Closing churches is appropriate only if the toilers themselves have passed a directive concerning it." What on earth is the use of freedom to organize one's own services if the Churches in which they are held can be shut at the whim of the so-called "toilers"? Such freedom is only empty sound.

But to return to the Bulgarian law. It is a remarkable fact that a Church becomes a legal personality only by the recognition of the Minister for Foreign Affairs, who can withdraw recognition at will on stating the grounds of such withdrawal. The Bulgarian Minister for Foreign Affairs must find his ecclesiastical duties very heavy, for he is the key man in the law governing the Churches. He makes the regulations which govern the programme of the secondary and higher theological schools (Article 14). He may ban pastoral letters or other circulars of church leaders (Article 15). All comes under him. We also find that the education of children and young people is outside the scope or activity of the Churches and their ministers (Article 20), nor may the Churches open any social institutions like hospitals or orphanages (Article 21). The property of all Churches which have their headquarters abroad is confiscated (Article 23). Finally we may note Article 28, that "Whoever organizes political organizations on a religious basis, or whoever, by speech, press or action, or in any other way, makes use of the Church and religion for propaganda against the People's Government and its undertakings, is punished by imprisonment, *if not liable to a heavier penalty.*"

This article in plain language means that if in your sermon or in any other religious connection you criticize the Government or say anything the authorities don't like, you will make yourself liable to imprisonment or death. In the light of this let us read again Article 1: "Freedom of conscience and belief is guaranteed to all citizens of the People's Republic of Bulgaria." One does not know whether to laugh or to weep!

Czechoslovakia has a law, too, of October 14th, 1949, called "On the economic safeguarding of Churches, and religious societies by the State." By this law all private or public patronage of Churches, prebends or other Church institutions—that is all Church appointments of any kind whatever—was transferred to the State, which also made itself responsible for the institutions for the training of the clergy. . . .

Rumania, too, passed a Law on Religions on August 4th, 1948. We need not go into details again. But note that this law requires all ministers of religion to take an oath in which the following paragraph appears: "I swear to respect the laws of the Rumanian People's Republic, and I pledge myself to secrecy with regard to all matters connected with the service of the State." This last clause is very sinister. I cannot understand its point unless it means that the State is proposing

to try to use the clergy as a kind of additional secret service to spy on the people and pass the information on to the Government.

Recent regulations with regard to the clergy in Rumania, made by the Church authorities, require all the clergy to attend regular conferences and to follow a planned course of study which includes political subjects and sermons and peace speeches of the Metropolitan Nikolai Krutitsky of Moscow. For three failures to attend the offending priest is unfrocked.

A special decree of December 1st, 1948, marked the end of the Uniate Church in Rumania. Article 1 stated that all its organizations ceased to exist, and Article 2 that all its property passed to the State. This event was followed by an article in a paper called *Scanteia* which included this sentence: "The return of the Greek Catholics (i.e. Uniats) to the Orthodox Church is an example of respect for religious freedom."

The position of Yugoslavia is different from the rest since Tito and the Cominform are at daggers drawn. There is no need here to go over the political history leading to the present situation. The position of the Churches is very much easier than it was, although the basic Communist laws remain. For example, the agrarian reform and the educational laws have hit the Churches in Yugoslavia just as hard as elsewhere. There are still a number of Roman Catholic priests in prison. But recently the pressure has been lifted, and the general atmosphere is much less oppressive than it was before the break with the Cominform. A reflection of this is the fact that although all the Orthodox Churches were invited to send delegations to the festivities in honour of St. Paul in Greece, the Serb Orthodox Church was the only one of the non-Greek-speaking Churches from Eastern Europe which was represented. There is good hope that there may be a renewal of contacts with the Serb Orthodox Church if the present trend continues.

This concludes my remarks on the subject of the attitude of the Communist Governments towards religion in the countries of Eastern Europe. I hope I have said enough to make the Communist objectives clear, in spite of their mouthpieces who tell us how lovely everything is. The presentation has been based on information which the Communists themselves cannot gainsay. The situation is not simple, and there are variations of method in different countries. But the fundamental Communist objective remains simple, though it is often disguised and absurdly overlooked by those who see everything in terms of their own stupidities.

THE ATTITUDE OF THE CHURCHES

Something must now be said about the attitude of the Churchmen who have to live under Communist regimes. This is a very difficult subject, and one which requires much restraint and care. I never embark on this topic without remembering the words of Christ, "Judge not and ye shall not be judged." It would be wrong for us to shut our eyes to the facts, but we must be careful not to mix up facts with motives, and we must make a great effort of imagination in order to produce a real sympathy—in the literal sense of the word—with the other man's situation and problems.

We must also remember that some of our fellow Christians in other countries have already undergone sufferings of which we have no experience at all. For instance, a number of the bishops of the Russian Church to-day have been in concentration camps, and we cannot know their privations. The task of even living in a totalitarian Communist State is a strain of which most of us know nothing.

The main objective of Churches in Communist countries seems to be clear. It is—if we may generalize—to keep the work of the Church going so that the faithful may be supplied with the Sacraments and other ministrations, and in order to do this to maintain as far as possible the structure and organization of the Church.

This is easily stated, but not so easily put into practice. Some people abroad seem to think that it is the duty of all Christians and Churches to oppose the political power of Communism and thus to witness to their faith by martyrdom. This may be the duty of some, but to maintain that it is the duty of all seems to me an impossible view for several reasons. In the first place no one who does not embrace martyrdom himself has any right to say it is the duty of others. Arm-chair critics are tiresome in any circumstances. They are intolerable when they sit in their comfortable chairs and consign others to death or worse.

But another stronger reason is that the attitude of absolute opposition does not seem to fit in with the New Testament. In those days, too, there was a totalitarian regime in which Christians had to live. True it was not Communist, and doubtless less efficient. But it had an official religion to which people had to conform, even to the extent of offering incense to the Emperor, the point at which Christians faced martyrdom rather than conform. Yet Christians found it possible to pray for the higher powers and be subject unto them so long as they were not required to deny their faith.

It is quite plain that the Churches have decided to carry on as best they can in Communist countries, and with good reason. In doing so they are following the precedent of the Church throughout history. Whatever the regime, however difficult the conditions, the Church would carry on. If it had not done so we might find no churches at all in large areas where the Moslems have been in control for more than 1,000 years. And indeed this attitude is inevitable, for wherever two or three Christians survive there *is* the Church.

But as soon as there is a Church organization difficult problems arise, and—like Agag—the leaders must “tread delicately”. For the leaders will constantly be faced with difficult moral choices, especially if the Communist authorities want them to join in some activity of theirs. They are always faced with the question—How far can I go: can I do this or that, without compromising my Christian faith?

Let us consider the case of the leaders of the Russian Church. The position of all the Churches in Communist countries is the same—*mutatis mutandis*. They have a love for their country, and genuinely want to avoid becoming mixed up in internal political affairs. As regards the government they therefore want to co-operate as much as they can without compromising their consciences.

Such co-operation means a good deal. It means keeping Church

life going, running the seminaries and theological academies, publishing their *Journal* and their books, keeping contact with the leaders of other Churches, being able to minister. All this is on one side of the balance, and to safeguard it some may be willing to go a little further than they would if they were just individuals with no responsibility.

We must remember that Christians behind the Iron Curtain are not permitted access to information. All they know comes from the Communist propaganda machine. The material for their judgment is therefore both inadequate and one-sided. Is it surprising then if their ideas are not always the same as ours?

Some say that there are "secret" Churches in the Soviet Union. To say this is, I believe, misleading. Probably there are a number, perhaps a large number, of itinerant clergy or preachers who work at some secular job and who take services or celebrate sacraments in private houses secretly. This might have been a development from the time when there was more oppression than there is to-day, or it may be a reaction against the co-operation of Church leaders with the Government. But there is of course no means of measuring the extent of such activities.

We must always remember the dangers of making judgments about the decisions of our fellow Christians who live and suffer in circumstances which, thank God, we have so far been spared.

Finally I would like to say a few words about the Soviet Peace Campaign and the part of the Churches in it. The attitude of the Churches in this matter is a good example of the difficulties which they have to face.

In the first place the Peace Campaign is quite plainly a Communist propaganda weapon in the cold war. Its object is to mobilize the peace-loving opinion of the democracies so as to hinder the Western rearmament campaign while at the same time permitting the Soviet Union to maintain and even increase its own superiority of armed forces. For let us remember that no amount of peace campaigning or voting has the slightest effect on Soviet policy which is conducted irrespective of public opinion. It is also an attempt to identify the "peace" which all desire with "peace on Soviet terms".

The so-called "World Peace Committee" is entirely in the hands of Communists and their tools, and it has been kept so from the beginning. No attempt has been made to make the controlling bodies representative. And it is these Communist committees which make all arrangements for the demonstrations and meetings, naming speakers, etc., etc.

A large part of the activities of the Peace Movement is concerned with arousing hatred against the West in general. At a Bulgarian Peace Congress in September, 1950, its leaders said: "Mothers are to instil into their children a deep hatred of the Imperialist warmongers—the murderers of Korean women and children—and a firm loyalty and devotion to their liberators—the Soviet Union and the Great Stalin."

I do not think I need quote further. The aim of the Peace organizers is to entice into their company all those men of good will who want

peace, and the directives of the movement instruct its supporters to pay particular attention to Churches and religious organizations. Their aim is to collect all these assets of good will under their control or in their support, and then to use them to gain their own ends.

In order to do this more effectively the Churches in Communist countries have been mobilized behind the campaign, and the Russian Orthodox Church plays a prominent part. Whether the Russian Church and the other Churches fully realize the implication of their activities I rather doubt. Perhaps they feel that in such a matter as peace they can support the Government *con amore* and leave it at that. Moreover it gives them chances to meet outsiders at conferences, though I fear the opinions they hear from those they do meet are very misleading.

The main spokesman for the Russian Orthodox Church in matters of peace is the Metropolitan Nikolai, an able person of sincerity and, I believe, true piety. As a rule his speeches are extremely carefully phrased, and, while in favour of peace, contain only sentiments with which all Christians could agree. But there have been one or two disturbing occasions when he has dealt with political matters and fallen to a level which all true Christians must deplore. Let us remember the points to which I have earlier referred. Namely, the desire to retain a *modus vivendi* with the authorities and the falsity of the information on which Churchmen—like others in Communist countries—must rely.

The Soviet sponsored Peace campaign is vitiated by two basic falsities :

1. Its combination with a propaganda of hate. No campaign of such a kind can have any true peace as its aim.
2. Its assumption that all who do not join its ranks are haters of peace and warmongers.

These two false elements make nonsense of the whole affair, and expose it for the fraud that it is.

But do not let us judge harshly those Christians in Communist countries who support it, for they have an excuse for ignorance which does not apply to us who are outside.

THE HIGH COMMISSION TERRITORIES

The Rev. R. K. Orchard has written a factual statement about Bechuanaland, Basutoland and Swaziland which is of first-rate importance, although it is only a small booklet. (*The High Commission Territories* : R. K. Orchard : World Dominion Press : 1s. 6d.). It is essential that Christians should try to understand the situation, so that any protests that may be made by the Christian Church shall be based upon knowledge. This little book will help very greatly.

THE VERNACULAR IN AFRICAN EDUCATION

Mr. E. M. K. Mulira, of Uganda, has written a pamphlet with this title (Longmans : 2s.), which is a plea for an extended use of vernacular languages. Mr. Mulira states the case fairly ; his arguments deserve careful consideration.

ASPECTS OF THE CHURCH IN ASIA

By BISHOP B. C. ROBERTS*

HOSPITALITY abounded everywhere, and varied from a temporary sojourn in a Japanese baronial mansion occupied by the wife of Admiral Joy, to several nights spent profitably with the two missionary Priests in Pusan, whose restricted quarters also house a Community of five Korean Sisters evacuated from Seoul and a host of refugee families. It was impossible not to be sadly aware of the shortages from which the masses suffered both here and in South India, where a state of famine prevailed following five years' inadequate rainfall, and these privations made all the more remarkable the cheerfulness of the welcome which was accorded to us and which merits our sympathetic response.

Such sight-seeing as was included in the programme was mainly enjoyed in Japan, where we were taken to visit the famous Shinto shrine at Nikko and other sacred places in exquisite gardens at Kyoto and Fukuoka, the huge and ancient image of the Buddha at Kamakura, and the Emperor's Palace at Kyoto. And the extensive views during long train journeys revealed the amazing industry of the Japanese people both in the cultivation of the land and in the processes of manufacture. The congestion of factory chimneys round Moji and Kokura and the almost unbroken chain of industrial plants from Tokyo to Yokohama and from Kobe to Osaka were significant of a most vigorous and modernized race, and symbolized the problem which lies ahead even on the assumption of a peaceful economy. Not less impressive—from another point of view—was St. Luke's Hospital in Tokyo, the proud creation of the American Church, which is now given over to military use and in which the beautiful Chapel is ingeniously constructed with tiers of galleries at the west end, so that patients on each floor can attend worship without effort. Meanwhile, the mission staff, evacuated into temporary and exiguous buildings close by, gave a conspicuous example of Christian courage, ingenuity and patience in coping with every type of ailment under the most cramped conditions.

Ruin was, of course, evident in all the great cities of Japan, and not least in Hiroshima, one of the scenes of the atom bomb, where the marks of utter destruction are still visible in spite of much restoration. But the spectre of desolation could hardly equal the havoc which I alone was permitted or doomed to witness in Korea. The almost total obliteration of the fine main avenue in Seoul and the pulverized remains of its suburbs bordering on the Han river beggar description, and the

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This article is an extract from the Bishop's Report to the S.P.G. of his recent tour on behalf of the Society, on which he was accompanied by Mrs. Roberts, and by Prebendary M. Hodson, Chairman of Standing Committee of the S.P.G.

trail of pitiless bombardment was repeated on a smaller scale all along the road to Suwon, where within a distance of twenty-five miles we passed no less than twenty derelict tanks and innumerable skeletons of railway coaches and wagons lying beside the lines.

The privilege of passing under such rapid review the fortunes of the Church among so many diverse peoples and in such a variety of contexts infected our message everywhere, and we felt constrained not only to deliver the greetings of the Society, but also to stress from direct experience the oneness of the great family of God, in which all are essentially united, and of which the consciousness is growing day by day. In several centres colour was given to this theme by the showing of the S.P.G. Anniversary film, which was always received with enthusiasm accompanied by the frequent request that copies might be made available for Diocesan use. This enthusiasm also invariably marked the welcome extended to the delegates themselves. The characteristic expression of these sentiments naturally took widely different forms, and we want to say nothing which would suggest invidious comparisons between national customs and accomplishments. But for sheer exuberance the repeated demonstrations of the South Indians with bands and fireworks, triumphal arches and garlands, were unsurpassed, and we were deeply touched and humbled by the testimony of loyalty and affection to S.P.G. which was voiced by each of the three divided elements in Nandyal. But the knitting up of the friendships in Malaya, the simple handshakes of village Dyaks in Borneo, the graceful bows of reconciled Japanese, the lavish gifts of groups and individuals, were equally tokens of a precious spiritual bond, and at all gatherings of adults and children, rich and poor, educated and unlearned, we were made to feel happily at home. Even the dispossessed Christians in Korea were eager with their tributes, and from the vigorous witness of the dispersed Chinese in other areas we could judge something of the vitality of the Church in China itself, to which we were advised that it would be unwise to send even an innocuous greeting through their Presiding Bishop.

While there was a recognizable similarity of worship and practice among all these races, each field with the possible exception of Borneo was harassed by underlying tensions which challenged resolution and embarrassed the propagation of the Faith. Everywhere economic strains and perplexities were a matter of grave concern, and, while the level of salaries for local clergy was in almost all places deplorably low, we were told of one Diocese in Japan where the average stipend of the priests was no more than £2 per month, and the Bishops themselves throughout the Province were drawing only £144 per annum. Everywhere the ubiquitous threat of Communism was causing anxiety, and the open conflict in Malaya and apparently interminable struggle in Korea had their counterpart in the bamboo curtain which kept us out of China altogether, in the tolerated display of the Communist flag in Hong-Kong and the outbreak of riots in Kowloon, in the staging of Communist demonstrations in Japan, and in the progress of the general elections in India, where bands of canvassers, often consisting of small boys, were constantly seen circulating amongst the villages with much

noise and clamour in the interests both of the Communist and Congress parties. These disturbances and confusions might well have been found to be sapping the life of the indigenous Church. But it is true in our experience to say that in every quarter, whether more or less developed, there was evidence of undismayed liveliness and purpose after the authentic Christian type, and even the scattered remnants in Korea showed signs of an ingrained devotion and constancy which will not easily be shaken. We had to remind ourselves that nearly seven years had passed since the violence of friend or foe had ravaged many of these lands. The extent and rapidity of recovery in Malaya, Borneo and Japan were nevertheless remarkable and overflowed into constructive schemes of expansion, often on an alarming scale when measured by current costs. These concrete and visible products of renewal were more easily discerned and evaluated than the inner movements of the spirit.

The most pressing concern in Malaya was the care of the re-settlement areas, of which 400 are either established or planned in the country, and which range in size from 300 or so families to 15,000 souls and over. We saw several examples of such colonies in which the Church is actively engaged, and into one of them C.M.S. has thrown a small team of workers. The first approach is through medical or educational centres and will ultimately become pastoral and evangelistic, and there is great eagerness that S.P.G. should play a live part in this enterprise with funds and apparatus, even if no suitably equipped missionaries are available.

The more regular work of the Diocese is certainly prospering within the limits which a strained budget imposes, and the Bishop is persuaded, as is the Bishop of Borneo, that the training of ordination candidates must on account of the language requirements be for the most part undertaken locally. For this reason it is felt to be imperative that the Diocese should continue to co-operate with other denominations in the development of Trinity College, but in possible combination with an Anglican students' Hostel which would be in close proximity to the University. This plan is all the more desirable because Trinity College attempts to cover music and kindergarten as well as theological training, but its realization would require a large grant of money. In the unsatiated demand for English education schools were flourishing in numbers everywhere, and conspicuous efficiency was shown by many of them. But it is not always possible here or elsewhere to secure the engagement of Christian teachers, and it was regrettable to find that boarding establishments, which must be the chief medium of Christian influence, had in some instances been abandoned and in others not attempted. In their absence it was agreed that in a parish like Kuala Lumpur, with its three large schools, a woman evangelist was urgently needed to cultivate contacts in the homes. What has been done in some of the suburban areas of Singapore itself shows how great an opportunity awaits a more adequate staff, and, while the lapse of Europeans from the Cathedral services was disheartening, it was healthily apparent that the Asian members of congregations were recognizing and assuming greater responsibilities in ecclesiastical as well as secular affairs.

The word "opportunity" is also writ large over the map of Borneo. The wonderful replenishment of staff within the last two years and the

indefatigable leadership of the new Bishop have infused pulsing life into the post-war drive, and the labours of nearly a century have bequeathed a good and rich inheritance. The clustering of first-rate schools for boys and girls round the pro-Cathedral in Kuching and the close integration of educational work in other places like Jesselton with Christian worship and teaching of a consistent type appeared to us to be a model of sound organization. Moreover the example of country centres, such as Preb. Hodson saw among the Sea Dyaks of Betong and Simanggang, and as my wife and I witnessed at Tai-i where a whole village of 700 Land Dyaks had become entirely and effectively Christian, suggested that the range of conversion could be indefinitely extended, given the means in personnel and money to exploit the situation. The staff is, however, barely equal to present commitments, and, while trustworthy Dyaks and Chinese are exercising a competent ministry, the plans for increasing and equipping ordination candidates are still only in an incipient stage, and the admirable Government College at Batu Lintang for the training of lay teachers is hardly yet in full swing. The principle of comity has more or less precisely circumscribed the responsibilities of different denominations. But overtures from the China Inland Mission, seeking fresh scope for evangelistic adventure, raise a thorny problem here and in Malaya which will call out all the resources of Christian statesmanship and charity. Taken as a whole, Borneo with its largely unspoilt population and peaceful atmosphere might well commend itself as a strategic point for concentration and intensification of effort. But even in this one Diocese alone the needs and potentialities are so great that shrewd discrimination will have to be exercised between the competing claims for assistance.

Japan presented a virgin field to us all, and therefore we were prepared for surprises as well as reassurances. The past history of Christian missions shows the Japanese people to be as tenacious of religious allegiances as they are sensitive to national ambitions, and it was an enlightenment in itself to find ourselves at the heart of a wholly foreign and indigenous Church. The consequence of this independence, unique until China was recently forced along the same road, was that inter-relationships between S.P.G. and C.M.S., and indeed between missionary agencies from Great Britain, the United States and Canada, were growing constantly and visibly closer and freer. This cohesion was typified in the Central Theological College in Tokyo, where twenty-three ordination candidates are under instruction and the staff is composed of Priests of Japanese, American and British origin. Three things, however, struck us with some astonishment in a country where the ratio of Christians to the total population is reputed to be the lowest in the world :—

- (a) The highest proportion of Clergy to Church members.
- (b) The disparity between urban and rural work, which we may have over-estimated by reason of the virtual confinement of our circuit to the cities.
- (c) The absence of parochial boundaries, with the resultant definition of the responsibilities of the Parish Priest in terms of a congregation rather than a locality.

This last feature left us with the impression that, generally speaking, the Clergy showed greater devotion and initiative in pastoral attentions than in evangelistic enterprise, and there was some evidence to suggest that enquirers gravitated more easily towards the missionaries than towards the local pastors. If this is true, it would point to a reinforcement of the missionary element, which would be cordially welcomed by the Japanese Episcopate, and certainly to a systematic replacement with younger blood of the noble group of veteran women missionaries, the majority of whom must be nearing retirement. Possibly the greatest contribution which S.P.G. could make to the expansive growth of the Church would be the supply of an experienced and well-qualified priest who could circulate as an adviser amongst the several Dioceses and spend long enough in each of them to become fully acquainted with their strengths and weaknesses, and especially to inculcate a grasp of evangelistic spirit and method. By indirect means widespread attempts are being made to spread the Gospel amongst the young. St. Paul's University in Tokyo with its 6,000 students in three grades, and prominent schools in Tokyo, Kobe and elsewhere were all nurseries of Christian influence, and in some cases a crop of orphanages and kindergartens seemed to represent an habitual outlet for Christian compassion, while Bishop Kudo, formerly of Korea, was sought out in his ministry as Chaplain to a leprosarium and the neighbouring tubercular sanatoria outside Tokyo. Only in the Diocese of Kyushu did we meet the Bishop assembled with Clergy and lay officials in Synod. But we were moving from beginning to end in a business-like as well as friendly atmosphere, impersonated by Bishop Viall and Bishop Murao who were mainly responsible for our safe conduct.

Circumstances in Korea are too fluid and disorganized to make sober planning or confident prediction possible. But tribute has already been paid to the stalwart endurance of the Christian minority, many of whom with their clergy must be literally living from hand to mouth. The sustenance of the missionaries will become precarious if the supply of British Army rations should be withdrawn. But at present they are comfortable in this respect, though subjected to appalling sanitary conditions, and they enjoy the sympathy of the British Legation, which has not yet moved back from Pusan to Seoul. In this turmoil, however, there are certain urgencies which the Assistant Bishop feels must be tackled at once. He proposes to reopen the Theological school in the near future with Fr. Fawcett, as Warden, and he has worked out a scheme for the subsidization of inadequate salaries by diminishing stages which will involve heavy inroads into capital reserves. This liability, and the request for three additional Priests, if the good work begun is to be properly revived and developed, merit the earnest consideration of S.P.G., and so heroic an outpost must not be starved of its life-blood at this critical hour. Whether the imprisoned Bishop will ever be fit to resume his office remains to be seen. But it was gratifying to learn that the British Authorities had already made arrangements for his instant re-equipment and repatriation on his release.

THE CITY OF GOD IN THE TWENTIETH CENTURY

By FENTON MORLEY*

IN an age of upheaval and crisis strangely similar to our own, when Western civilization was reeling under the impact of Eastern forces and disrupted by its own division, St. Augustine gave the Church of his time a new vision of its nature and purpose in "The City of God". Without obscuring its weaknesses and failures, he compelled the Church to realize that it was a Divine Intention, a Divine Instrument, and as such it had a Divine Responsibility for the fulfilment of which it could be assured of the Grace of God.

In this present time we must recapture this vision of the nature and purpose of the Church throughout the world, not as an idealized picture of what might be if only the world were different—a product of escapism and wishful thinking—but of what must be if the Church is to fulfil its task entrusted to it by God in regard to the world of to-day. That vision has to be realistic and grounded upon experience as well as faith, and this demands that we should look at our own spiritual convictions and re-examine our spiritual priorities.

The present world situation has theological implications which are inescapable. In the face of militant materialism as well as the widespread suffering in the post-war world, the very existence of God is questioned by millions who formerly accepted it. Communism insists on the truth of its theory of dialectical materialism, and on its own co-operation with an inevitable historical process which has no relation to a Deity. But, as in the time of the Prophets, the Church teaches that God is the Lord of History and is challenged, by its own doctrine, to offer an interpretation of modern history which is relevant to the events of our time and which includes the appreciation that those very events may be God's Judgment on Christianity. Furthermore, Christianity emphasizes that it is impossible to achieve any realistic and effective Brotherhood of Man without the universal acceptance of the Fatherhood of God. But the Church's conformity to its own ideals of the Kingdom, its claim to offer the only true pattern of Community, universal or local, is challenged by the claim of Communism to produce a society offering equality of opportunity free from racial discrimination and capable of transforming both man and his environment.

It is equally evident that however much the Church attempts to reconsider its social witness, it cannot do so without re-examining its Christology. Otherwise it will be driven by its desire to meet contemporary needs into the exaggeration of one part of its Christology to the neglect of others. Missionary history shows clearly that no preaching of the Gospel has ever accomplished anything of really lasting

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effectiveness or value when it has minimized any of the three main elements of the Christian faith about the Work and Person of Christ—the Divine, the Human and the Historic. It is because we believe that in Christ we have the Unique and Perfect Revelation of God that we are compelled to evangelize without spiritual compromise with humanism or with other religions, although this does not mean that the Christian mission rides rough-shod over the faiths, the customs and the social patterns of non-Christian peoples.

The whole meaning of the Incarnation and of the work of Christ in Redemption is fundamental to the Divine Value of Man which the Church must proclaim with particular force at this time. Behind the apparent benevolence of Welfare States and behind many of the vast schemes of material and social improvement, lies a functional evaluation of man, which is even more apparent in the principles and practice of Communism. Christianity has to insist that human institutions are to be judged by the degree to which they enable man to fulfil God's purpose for him as the child of God—the double purpose of union with God and union with man, proclaimed in the teaching of Christ.

There is, however, a danger that the Church may be so concerned with demonstrating the relevance of the Christian doctrine to the contemporary situation and its needs, that it will neglect to emphasize with equal strength the importance of that which is related to the Eternal. This is particularly true in connection with its eschatology. The Church overseas is finding that the rapid increase of such organizations as the Jehovah's Witnesses and Separatist Movements is due as much to their eschatological teaching as to their according with Nationalist aspirations or with reaction from Christian discipline. The Church must ask itself if it is a society for the moral betterment of man, presenting Christ as a moral and social teacher, perhaps over-emphasizing at times the place of human effort in the process of salvation and inculcating an ethic which relates to society in its present shape—or if it is to work and watch and pray for an entirely new order and preach the ethics of the Divine Society of the future. It is clear that both the present and the future aspects of the Kingdom must be thought out and stated clearly in the preaching of the Gospel, as well as the implications of a Coming Judgment.

It is equally apparent that the doctrine of the Holy Spirit demands careful attention in the light of the experience of the Church throughout the world. It is of immense significance to the whole problem of Church relations and re-union in relation to the theory and the practice concerning the Ministry, the Word and the Sacraments, and to the appreciation of the way in which the Holy Spirit may be guiding the Church in its growth and development. This spiritual potential must be taken into account as the Church finds itself compelled to withdraw from certain areas while other avenues are opened.

The relation of this doctrine to the study of the Word is of especial importance at a time when we are faced with the challenge of "The Scientific Attitude" which is all too often wrongly identified with the materialist attitude. There is as great a need as ever there was for the maximum use of the Scriptures in evangelism overseas as well as at

home, particularly in view of the cumulative effects of literacy campaigns. But it may be maintained with some truth that the long-term effectiveness of rigid fundamentalism is outweighed by its inability to prepare converts to meet the destructive criticisms of a materialism which accepts without understanding the scientific view-point and rejects the spiritual interpretation of life in favour of an unrecognized determinism. It is also clear that one of the penalties of excessive emphasis upon individualistic interpretation of the Bible is the danger of division and indiscipline within a Church, leading to the multiplication of sects. This is of course no new thing, but it needs thorough re-examination in relation to the whole mission of the Church to-day. It has an important bearing on the problem of the vocation of the Church and of the individual within the Church, as we try to ascertain what it is that God wants the Church to do now and—a point which is sometimes rather neglected—what task will God want us to do in the next generation, for which we should even now be preparing ourselves. As in the first century, the Church is called to be one family living in the Spirit, united by the Spirit and led by the Spirit.

We have seen that the best safeguard against what amounts at times even to an obsession with the contemporary, is an appreciation of the theological and the eternal verities. But a further safeguard is that of the appreciation of the historic in the Church's life and experience. We need to resist the modern tendency to over-emphasize the significance of the problems as well as the achievements of this era in the religious as well as the secular fields. This tendency weakens our understanding of the meaning and permanent validity of the Atonement of Christ in His Death and Resurrection, as the event in history which reconciles Man to God, as an individual and as mankind, a collective unity continuous throughout history. A further effect of this tendency is that it limits our understanding of the relevance to the modern situation of the Old and New Testament as the living record of the activity of God, and of the response of man in situations of marked similarity to those of this age. Generalizations about the unchangeability of human nature and about repetition of human activity in recurrent cycles of history are of little value, but the fact remains that in the Bible there are records of surprising relevance to the modern world. Recent history has made the missionary Church re-value the Old Testament, particularly with reference to its themes of national vocation and responsibility and the problem of the relation between the religious community and the environment. The prophetic view of the relation between religion and ethics, between the holiness of the Deity and that of the Church, between exclusivist self-preservation and the universal missionary responsibility, compels attention. The theme of vicarious suffering is one of those thrown into sharp relief by the events of the last few years.

In the field of New Testament study we are now accustomed to relating the documents to their "life-situation". Taking but a few of the aspects of the situation in the Apostolic Age, we see the Church moving outwards in a great outpouring of the Spirit sometimes in the face of hostility and persecution, often having to experiment as well

as to discipline itself and to harmonize discordant elements in its own fellowship, working out that relationship to the State which is one of the cardinal issues of the present time, and still fulfilling its primary task of evangelism.

But the history of the Church does not end with the Acts of the Apostles, and too little attention has been given by the missionary-minded to the growth and development of the Church through twenty centuries. The objective study of this history is essential to what one might describe as "intelligent Christianity" if we accept the definition of intelligence as the capacity for using the experience of the past to solve the problems of the present and the future. We see Christianity surviving the destruction of empires and civilizations. We glory in the continuous but uneven flow of missionary achievement. But we note, for example, that whereas Christianity helped to civilize barbarian invaders, it was unable to effect the same Westernizing process with Islamic invaders fired with their crusading zeal and confident in their cultural heritage. The development of relations between Church and State; the adjustment of the Church to new learning and new discoveries widening the horizon of mankind; the effect of the new literacy stimulated by the invention of printing—these are aspects of the revolution of the Reformation period which are recurring in this century in somewhat different guises. Similarly, when we consider more recent centuries in which the missionary movement as we know it has received the focus of our attention, we have to realize the need for a similar objective study of history. This enables us, for example, to see how the decline of internationalism at the close of a major war, or the migrations of populations, or the upheavals of the nineteenth-century Industrial Revolution, throw some light upon the solution of similar problems in 1952.

One might describe this as the vertical perspective in history, but there is one further range of the historic sense which needs to be taken into account by the Church at home if it is to achieve that understanding of true continuity. This is the horizontal perspective. In this connection it is obvious that if the Church must not live unto itself, equally so it must not think unto itself. It must see the wholeness of the task before Christians throughout the world and realize how much is being achieved in Christian partnership. But it is not sufficient for the Church at home to think of what is happening overseas with a certain interested detachment as if it were neither vitally connected with that work nor in need of what it could derive from that experience and fellowship. It is becoming increasingly apparent that we in Britain must look to the Church overseas for strength, challenge and spiritual wealth. Without minimizing any of its failures and weaknesses, the Church overseas can show us sometimes a freedom of the spirit, a readiness to experiment and a mobility in evangelism which might well be envied in areas where the Church tends to be somewhat static. These advantages are tending to be lessened by the preoccupation with institutions, with organization and administration which hamper evangelistic activity at home and overseas. Moreover, in many countries the Church is having to examine in the light of rapidly developing situations the degree and

range of its penetration into the community, into every social group and class, and particularly its direct and indirect influence upon the leadership-strata of the new communities. Social upheavals are compelling it to face up to the whole problem of its relations with government, with other religions, with new political aspirations, and in some cases with a definitely hostile environment. It can take nothing for granted—least of all the question whether its way of life is really Christian or is simply to be identified with a European way of life or a Western outlook. Set as it is so often in the midst of political or nationalist or racial tensions, it is compelled to examine the quality of its fellowship, the character of its social witness and the fundamentals of its Gospel.

The spiritual life of the Church overseas is something which needs to be more adequately understood by people in this country who often tend to think that evangelism in other countries presents little difficulty and lacks urgency, and are unaware of the vast changes in the entire situation, especially in the last ten years with their great revolutions in the material, the mental and the social environment of mankind. The similarities between the European and the non-European situations are marked in themselves, but what is generally not appreciated is that the Church overseas has to meet such similar problems with such less resources in men and in money. This makes even more remarkable the achievements of the indigenous Churches in coping with a bewildering complexity of problems and opportunities and at the same time accepting the responsibility of sponsoring evangelism in adjacent undeveloped areas, without taking refuge in the priorities of domestic difficulties and home evangelism. Perhaps where the contrasts of the Gospel of Light and the Reign of Fear, of the freedom-service of Christianity with the bondage of Animism, of Christian love and racial hatreds are clearer than they are in Western civilization, it is easier for the Church to see its spiritual function and to challenge the gospel of expediency which asks only "Will it Work?" with the Christian demand—"Is it Right?" It may be easier also to see the real nature of the problem of Communication, as the Church seeks to interpret the abiding Gospel in terms comprehensible by modern man. In any case, it is clear that sometimes the Church overseas has a concern to discover and reveal the real nature of Divine Truth, and to retain the mystical element in Christianity, which have been essential parts of its content and heritage throughout the centuries.

The outstanding phenomenon of twenty centuries of history has been the survival, the growth and the development of the Church. In the twentieth century we have seen another phenomenon in the remarkable partnership of Christians of many Communions. God may be calling the Church to fresh developments and responsibilities as yet unforeseen. There may be tasks and trials ahead of which we have no conception at the moment. But as we look at the life of the Church throughout its history, and at its living fellowship in the present, although we appreciate to the full the immensity of its problems, its tasks and its failures, we believe the Church to be part of God's continuing purpose for His World and to be the temporal within the eternal City of God.

LONDON PIE

By MARY TREVELYAN*

PROBABLY very few people realize that, since the war, a remarkable international situation has developed in London—in the University of London in particular. Here we have, for the greater part of the year, some 27,000 British students and, mingling with them, at least 3,000 overseas students. Every day in term Colonial, Commonwealth, Far Eastern, European students work and play with their British contemporaries. They share hostels, lodgings; they join in debates and discussions on every topic under the sun; they play football and cricket; they eat in student restaurants together; they dance together.

Bloomsbury, the real "Student Town," is an amazing sight to the stranger. Thousands of British students, college scarves twisted round their necks; young women (often in slacks) wearing their college scarves on top of elegant frocks—all with books under their arms; generally rushing along at high speed discussing some problem of physics or metaphysics . . . yes, they are not themselves so surprising. But with them are other young men and women, from every country in the world. Indian girls in lovely saris; African men in flowing garments; a young Buddhist priest perhaps, from Burma, in saffron robe and sandals. Or a group of French students, talking very fast and gesticulating with their hands. Then there are Chinese, more deliberate and grave; Scandinavians wearing, in summer, their own gay national dresses; young men wearing wide hats and carrying cameras—probably Americans who must, I sometimes think, consider the camera as part of the normal outdoor dress.

I live in Bloomsbury, and I walk every morning from my flat to my office. I often pass an overseas student looking a little dazed—especially those who obviously come from Africa, or from Asia. I wonder what they are feeling. London Pie—what a pie it is! The ingredients are students from something like seventy different countries all mixed up with the British students. Here is a situation! Here is an immense opportunity, for individuals, for the world. For all these young people have something in common with each other—not politics, not the suspicion and mistrust that their elders have learned only too well, but a common desire for academic knowledge, a common search for truth. Moreover, the student age is an important age. Students, at least in my experience, are impressionable and they are also *fair*. They have their weaknesses—oh yes, and particularly their very strong instinct to rush to the defence of the weak, to shout that justice must be done. And they are impatient to right wrongs, so that sometimes they don't stop to question but plunge into the defence of a "cause" without asking if there is another side to the story. But what I like

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most about them is that, when they *do* stop to consider, they are very fair-minded people. They haven't yet developed the inhibitions and prejudices which come to so many of us as we grow older. But the weakness that I have mentioned does make them very vulnerable people, and that is our anxiety in London.

One of the most interesting developments in this student community in the years since the war has been the part taken by British students in welcoming their contemporaries from other lands. One big College in London has a very flourishing "Overseas Student Committee" of young British students. All the members of this committee are busy people, most of them are poor and it is of the utmost importance to them that they should work very hard and gain their degrees as soon as possible. Yet, at this particular College, these British students find time to write to every new overseas student, to their homes in many lands. They say, "We are glad to hear that you are coming to our College. If you would like us to meet you on your arrival, please let us know when you are coming. If you have not arranged lodgings, let us know and we will fix up something for you, at least temporarily, until you have had time to look around." I doubt if the British students realize how valuable is this simple act of welcome and friendship. For the most important time in the life of an overseas student in Britain is the first few days after his arrival. First impressions are very vivid, and a young student's whole outlook on life in this country may be made or marred in those vital days.

I do not, however, wish to give the impression that the advantages of the London Pie lie solely with the overseas students. Indeed the British students gain enormously from this day-to-day contact with students of many other countries. Travel, as we all know, becomes more and more difficult, and travel abroad prohibitive in every sense. Yet a friendship made between a British and a foreign student, absorbed in common interests and sharing a common student life, may be even more valuable and enduring than any trip abroad. And another important point—there is no colour or race discrimination, there is no shyness in meeting foreigners displayed by the British student. He takes people as they come, as fellow students. National differences are not important—it is the individual who is important—the kind of person he is. Of course this is equally true of overseas people from different countries meeting each other—and equally important. I remember, for instance, at the beginning of the Sino-Japanese War, a young Chinese, in an international gathering, pointing out a student and saying: "Is that a Japanese? Do you think he would mind if you introduced me to him?" And those two became great friends. Their friendship was firm enough to allow them to keep in close touch with each other, even after they had returned to their respective countries and were officially "enemies".

So it's exciting—this London Pie—and full of possibilities for the future.

Yet many an overseas student has great difficulties when he comes to this country to study. The girls, especially the girls from Africa and Asia, have an easier time than the men. They are usually better looked

after; they often live in hostels or residential colleges and, apart from the climate and home-sickness, settle down more easily. But for the men, especially coloured students, the way is often harder.

Most foreigners visiting a strange city are lonely. Not long ago I worked in Paris for two years. I had to work very hard all day and, in the evenings, I returned to a small bedroom at the top of a cheap hotel. I was tired and longed to talk my own language. I knew few people in Paris and, especially at week-ends or on holidays, I was often lonely. How much more lonely is a foreign student in London. First he has to cope with the climate—the cold winds, the rain, even the snow. Very often he does not have sufficient warm clothes and suffers much from the cold, not only out of doors, but in lodgings. The change of food is often upsetting. But especially the noise of a great Western city is confusing and bewildering.

The English language is, to many, a nightmare, and money, of course, is difficult; not only our absurd coinage (a half-crown is a great problem), but the high cost of food and clothes. And, of course, home-sickness. To the young African, or a student from the East or Far East, arriving for the first time in London the distance from home is, in itself, terrifying. Supposing something goes wrong? Supposing money doesn't come from home? Supposing he gets ill? Yes, there are all sorts of alarming possibilities and, in spite of all the efforts made by senior people and by British students, it is still true that many a student from overseas goes through agonies of fear, apprehension and loneliness in this great city.

In addition to all this there is, as we all know, still a colour bar in this country; not, as I have said, among fellow students, but still widespread outside the universities. And it is almost impossible for Eastern students to accept the fact that, because their faces are the "wrong" colour, they are not admitted into restaurants or hotels, or that people move rather than sit next to them on buses or trains.

Without wishing to excuse us, I believe that the main reasons for colour discrimination in Britain are ignorance and fear—fear of the unknown. Very few of us have had the opportunity of visiting the East, most of our knowledge of those countries comes from books or the cinema. And there are people, though their number is rapidly diminishing, who believe quite sincerely that people with coloured skins are members of an inferior race. London landladies, and they are very important in the lives of all students, are often afraid to take coloured students in their houses. What are they afraid of? Of their dark skins, of "strange customs", of what other lodgers might think, of whether other lodgers would leave. Sometimes still, coloured students travelling on buses find that people move in order not to sit next to them. Sometimes they are not allowed in hotels or restaurants—often they are stared at in the street.

Imagine the feelings of a young African, for instance, who has long dreamed of coming to Britain, a great Christian country—to London, the heart of the British Empire. What must his feelings be when he finds this kind of treatment? Yes, it is still a great slur on British people that colour discrimination persists, even though there is much less of

it than there was before the war. Our treatment of these coloured students has endless repercussions of which many of us do not dream. A friendly welcome, even a passing word of greeting, a desire to know and understand these young British subjects, a wish that they should be happy amongst us—and students go home with a happy tale to tell. They have made British friends, they have visited British homes, they have learned our way of life, they know something of our countryside, they have been accepted as part of our family. But slights, insults, real or imagined, discrimination in any form, turns young people of a naturally happy temperament into bitter people, antagonistic, resentful—and thus many of them return home, after some years in this country. Yes, our behaviour is responsible in the first place for turning them against us—and there are those on the look-out for this bitterness, whose business it is even to foster it—for bitterness is a powerful weapon.

However, although the fact of race discrimination in this country highlights the special importance of our behaviour to coloured students, there is one danger to guard against. Some people who realize to the full our failures in friendliness and courtesy to our visitors from tropical countries tend, in their anxiety to redress the balance, to overdo their attentions. Coloured people visiting Britain, both students and older people, do not want to be treated as "special cases". This they find, naturally, most embarrassing. They just want to be accepted as we accept other people; they just want to be treated as we treat our friends.

London Pie—people of all colours, races, creeds—and the strange, unimaginative, apparently unfriendly and patronizing British as hosts. We are not easy people to get to know. Some of my foreign friends, those who have learned to understand us, even to love us, speak frankly. "The British suspect foreigners; they think our ways, because they are 'different', must be wrong. They seem to be sorry for us because we are not British. They seldom talk to us (or to each other) in trains or buses. They never make much attempt to pronounce our names—indeed they talk foreign languages very badly, if at all. They are extremely difficult to get to know. They like to laugh at themselves, even to pretend to run down their country, but they are really very proud of being British." Many foreigners say that the first misery they have to endure here is probably worth it, for they have come to love our country and our people. They love our old buildings, our feelings for history, our traditions. And most of them have cause to envy us our freedom.

It is said that "the proof of the pudding is in the eating". Our London Pie presents opportunities every day for international education. Every day we have opportunities almost on our doorstep of meeting people from nearly every country in the world. In the student world alone we can meet young men and women, many of whom will take a leading part in the affairs of their own countries when they return home. And, as more people realize this, then more and more individual friendships will be made, laying many foundation stones for real international understanding for the future.

TAKING THE GOSPEL TO THE NORTH POLE

By THE BISHOP OF THE ARCTIC*

THE Diocese of The Arctic is geographically the largest Diocesan land area in the world, comprising some one and three-quarter millions of square miles. Though geographically the largest, its population must be nearly the smallest per mile of any Diocese in the world, for scattered along the fringes of its barren Arctic Coast live some eight thousand five hundred Eskimo who still exist as they did in ages past—by hunting, and of late trapping, for a living.

In the lower portion of the Diocese there are a few Indian Mission Stations, with about two or three thousand persons. Mining areas are now gradually opening up this North Country, and well within the area covered by the Diocese of The Arctic. The Gold Mines of Yellowknife, the great Knob Lake Iron Mines, the Eldorado Uranium mine, and many smaller mining properties are indicative of the wealth of this fabulously rich area just to the south of the barren Arctic Coast.

Such a vast and far-flung area, with its scattered nomadic people, poses difficult problems both in administration and in evangelistic and pastoral work.

The Eskimo are primarily concerned with living, and in such a bleak and barren country, to be able to live and have sufficient food with which to eke out an existence, is an achievement in itself. It means that they have to be constantly on the move, and where a man has camped one year, the next year he may be twenty, fifty or even a hundred miles away. A constantly changing population wandering over a vast area poses no small task for the missionary, especially in evangelization and the ministering to the members of the Church and keeping in touch with them from time to time.

From East to West across the Arctic Coast there have been established Mission Stations, usually at places where food is abundant and where the Eskimos can congregate. Here the Hudson's Bay Company supply ship calls once a year and lands supplies for the Mission. Usually at one period in the year the Eskimos gather at these places, and it is then that the Missionary finds his task is comparatively simple. With his congregation right there at hand, day by day he will have services for them, very often one in the afternoon and one at night, while every morning he may teach school, having both adults and children in his classes. It is a tribute to our missionary work that approximately 75 per cent. of all Eskimos can read and write in their own language. This is completely the result of mission teaching. In this way the missionary is able to do a tremendous amount of concentrated teaching.

In most places for many years, the missionary was—and still is—the only person to attend to the medical, dental and other work in

* The Rt. Rev. D. B. Marsh, D.D., has been Bishop of the Arctic since 1950.

the North. While of course his main task is always evangelization of these nomadic people, yet the ability to be able to look after their temporal wants and to care for them when they are sick, adds tremendously to his ability to get to know them, to understand their background, and help them to apply to their lives the great truths of Christ's teaching. They in turn come to trust and love him in this way.

When one considers the tremendous amount of work that has been done in the Canadian Arctic by the Anglican Church (for it is only of very recent years that the Roman Church has arrived to establish mission stations where they are one hundred per cent. Anglicans), we may well feel proud of our Communion and the men sent out from the Motherland in early days and the support given in money and prayer from both England and Canada. The greatest tribute to the work of the Church is surely the sixty-five to seventy-five per cent. of the Eskimo people who are members and adherents. But there are some Eskimo who have not yet believed, and to them our missionaries still carry the Gospel of Jesus Christ.

Each Missionary covers a tremendous area. Sometimes it is as long as a thousand miles of coast line, or almost as big as England. It is thus impossible for him to cover the ground more than once in the winter, and then perhaps only for a day or two. His stay is governed by the area to be covered, weather, dog food, and other factors, which means that his time for teaching is very short, and that during that time the ministrations of the Church must be very concentrated. The early missionaries quickly saw that the only answer to their colossal task of winning a third of Canada for Christ was to teach the Eskimo how to read and to write. In the Eastern Arctic the Rev. E. J. Peck utilized a system of syllabics which had been made up from shorthand, so that the Eskimos might speedily be able to read and write in their own language; for prior to this there was no method of writing Eskimo.

In the Western Arctic, some two thousand miles to the west, no one had ever visualized the day when the Arctic would become one, for the North West Passage had long been sought but not found, and there the missionaries felt it advisable to teach the Eskimos in Roman characters, so that even to-day there are two methods of writing in Eskimo.

The giving of the Bible to the Eskimo people in their own tongue has meant that no matter how isolated the Eskimo may be, they can always read the Word of God. By this means, many Eskimos have not only had an aid to remember the truths learned at the Mission, but have been able to deepen their spiritual life by the reading of God's Word, and to pass on much of what they have learned to others. More than this, the Eskimo in a life which needs great resourcefulness, has been forced to adapt himself to the material conditions under which he found himself. This trait he applied to spiritual values as well, and in his worship has felt the nearness and reality of God in his daily life. Amongst the Christians this has meant a gathering together day by day for worship, prayer and Bible reading. Thus across the far North Country are found many Lay readers and Catechists—men who have been progressively taught by the Missionary, or who, of their own

volition, have become leaders of services both on Sunday and during the week. Some have left their own areas to go and spread the Gospel to other people, for an Eskimo is not very shy of telling that of which he has knowledge, and which might help others. Supervision and continual evangelistic teaching are vitally necessary from the missionary and this is a long-term project, for to change a people and their outlook in the Arctic as elsewhere is not a suddenly accomplished task, but a gradual building up over many long years.

The Gospel of Jesus Christ has thus spread across the North Country in a wonderful way, starting from those points where missionaries lived for ten, twenty, or even thirty years in the frozen Arctic wastes, that the Eskimo might come to know and to love Jesus Christ and have a more thorough understanding of the great truths of Christianity.

A pagan Eskimo is an animist, and a believer in spirits both good and bad which inhabit the land. Such spirits might inhabit a lake, a hill, a stone. Of necessity the Eskimos are realists, and as such, outward forms and ceremonies have little meaning to them—life is too hard and grim! This is true also of their religion, for through their conjurers or medicine men the Eskimo have always been very conscious of the spirit world and have few material signs of it. Such is their conception, that it is perfectly easy for them to understand that "God is a spirit, and we must worship Him in spirit."

In many places in the Arctic to-day there are whole areas where the Eskimo have become Christians and members of the Church of England. In the central Arctic there are a number of Eskimos who have not yet heard of the Gospel of Jesus, and who are living in their pagan ways under the government of witch doctors or shamans who control them through a fear of the unseen. "Them also we must bring."

TRUE NATIONALISM

(An Extract from The Archbishop of Cape Town's Address delivered at the National Thanksgiving Service of the Van Riebeeck Tercentenary at Cape Town on Sunday, March 30th, 1952.)

INTO the Nation that is to be each section of the population must bring the treasures that specifically belong to it. We come from different backgrounds. We are the heirs of different traditions. I do not think that any of us need give up his own traditions and his pride in them in order to become a member of the Nation. If he does that, he will not have any contribution to make.

And that is the Nation of the future. How is it to be built? It is not possible to build a nation on a foundation of hate. That is why there are many things which we must all forget.

Neither can we build a nation on a basis of fear. Fear is the opposite of faith, and faith gives reality to what we cannot see.

And if I say, as I do say, that you can only build a nation on love, I must not be misunderstood. Love is not the same as liking. We cannot altogether control our emotions. But among all who call this land their home there must be mutual good-will and mutual respect, respect for traditions that are not ours, respect for things that are sacred to others though not to ourselves.

THE CHURCH AND INDIANS IN EAST AFRICA

By THE BISHOP OF BOMBAY*

ORIGIN OF VISIT

IN March, 1951, I received an invitation from the Bishop of Mombasa, Chairman of the Bishops' Conference for East and Central Africa. In his letter he said that the invitation arose out of the concern for the responsibility of the Church towards the many Indians in the Colony which was brought to a head by the comments on the situation made by Canon M. A. C. Warren, General Secretary of the C.M.S. in his *News Letter* of April, 1950. The C.M.S. Executive was prepared to finance the visit: "with a view to investigating the possibilities of further co-operation on the part of the Church in India, Burma, Pakistan and Ceylon, and the Church of South India in the evangelisation of the Indian population in East Africa."

The Metropolitan was immediately informed of this invitation, and expressed his warm approval. The subject had already arisen at a meeting of the Bishops of India, Pakistan, Burma and Ceylon in February, 1951. As a result of this meeting the Metropolitan had asked the Bishops in East and Central Africa to inform him of their needs of clergy from India. The replies were received before I left for Africa, and I was able to discuss them and receive amplification of them at the Conference of Bishops which met at Buwalasi, in the Diocese of the Upper Nile, at the beginning of July. The date of this Conference, and the celebration of the Silver Jubilee of the Diocese determined the time of my departure to East Africa.

INDIANS IN EAST AFRICA

The West Coast of Africa seems to have been known to India in the time of the *Puranas*—seamen sailing round by the coast. In the first century A.D. began the adventuring direct across the Indian Ocean to Zanzibar and the neighbourhood of Mombasa. In recent times it was the building of the Railway in Kenya and Uganda, begun in 1895, which brought labour chiefly from the Punjab. Most of this returned. Those who remained took to market gardening, sugar growing and various artisan occupations. Trade was the first cause of Indian interest in East Africa, and still remains so. There are families which have been settled for decades. One of the chief men in Tanganyika told me that his forefathers first settled in Zanzibar six generations ago. Besides trade, Indians engage in various agricultural interests, such as sugar, cotton and sisal. A number have become clerks in Government and commercial offices.

The Indian population is something under 200,000, and is about 1 per cent. of the total population. The majority are Hindus. Muslims come a close second. Sikhs follow a good way behind. There are Jains, a few hundred Parsees. Christians, apart from Goans—who are

* The Rt. Rev. W. Q. Lash has been Bishop of Bombay since 1947.

counted separately as Portuguese subjects—are less than 1,000 in all four territories. Since Partition the term “Asians” has come into use to cover those who look to Pakistan as well as those who look to India. In spite of this my impression is that most of the Muslims as well as the Hindus came originally from India. The predominant Muslim groups are Ismailiya Khojas and Bohras. These and the greater number of Hindus come chiefly from Gujerat, Saurashtra and Cutch. The next largest group are from North India. South Indians are comparatively few. A few hundreds come from Ceylon.

The chief Indian languages in the Schools are Gujerati and Urdu. There are Government Schools for Indians, as well as private-aided schools run by Hindu and Muslim Societies. The standard aimed at is Cambridge School Certificate, or occasionally London Matriculation. I was told that not many students go as far as this, as parents prefer to take them into business as soon as they have sufficient English. Primary teachers are trained, but few students are prepared to offer for the training needed for Secondary School Teaching. There are at present no facilities for Higher Education. Those who desire it must go abroad to India or Europe or America. The one College of University status on Makerere Hill, Kampala, is soon to offer a few places to Indians. Otherwise it is Higher Education and marriage which chiefly lead to the sending of the young to India. My impression was that the tie with India of the East African born was weakening, more rapidly among the Muslims and steadily amongst the Hindus. It is easier to find suitable partners in the growing community, and a preference for seeking Higher Education in the United Kingdom rather than in India is a tendency among the few who desire it. There is even a suggestion that English should be the medium of instruction throughout the school curriculum. I doubt if this is yet favoured by most Indian parents.

RELATIONS OF INDIANS WITH EUROPEANS

Immigration of Indians is discouraged. Indians already in East Africa nonetheless increase through growth of families. The increase is looked upon with disquiet. The feeling is most acute in Kenya where there are a large number (comparatively) of European settlers. The official Indian policy favours the development of a multi-racial society. Europeans in Kenya fear political advance of Indians, and any alliance between them and Africans. I am told that among younger settlers and Government officials there is a growing acceptance of the idea of a multi-racial society. Canon Warren, in his *News Letter* points out that the Indian group provides a middle class. It is likely that it will continue to do so and perform a function which will only partially be taken over by Africans, though that is beginning in offices and in petty trading.

An example of the suspicion that arises is that which is due to the offer of Scholarships for Higher Education of Africans in India. In the Territories there is as yet only the one College of University status at Kampala. Africans also must seek qualifications abroad if they need them. The Government of India offers six Scholarships a year. These

are now allotted through a selection committee on which the Governments of the Territories are represented, as also African interests. There are also private scholarships offered. As far as possible these also are to be vetted by the committee. Church authorities have also been critical of the selection in the past. They are concerned as most of the African Education is in Christian hands, and the candidates are largely Christian. The Commissioner for the Government of India has promised that in future the Church shall be represented also on the Committee. The suspicions of these scholarships concern the kind of contacts African students will make in India, and the ideas they may bring back with them. They also concern the favour towards Indians which may be created in African minds by such offers. It seems to me highly desirable that a better understanding between Indian and African should be created.

I have said that relations are most strained in Kenya. Uganda is in part a Protectorate, as also is Zanzibar. Tanganyika is a Trusteeship under the United Nations. The European is in these chiefly as an official, or in a technical or commercial capacity. There are settlers in Uganda and Tanganyika, but not to the extent that there are in Kenya. It is to be remembered also that the class of Indian most met with in East Africa is that which has come for the purpose of making money. Quite a few Europeans in East Africa have been in India and had happy relations with Indians here. It is not difficult for mutual esteem to develop where goodwill and breadth of culture on both sides warrant it.

RELATION OF INDIANS WITH AFRICANS

These naturally vary from territory to territory. In Nairobi and Mombasa the influence of the European may be clearly seen. Elsewhere it is difficult not to feel that you are entering a town in India. Architecture and shop names alike give this impression. The villages also have their Indian "dukas". The general attitude of the African towards the Indian is as towards an exploiter. It is bitter and contemptuous among the more educated to an extent I had not expected. At the same time I was given the impression that the relations between the two races in the villages is generally fairly cordial. There remains the feeling that the Indian is an alien, necessary perhaps but undesirable.

There are other elements in this picture. In Uganda indirect local African Government goes side by side with the direct British administration. I was given to understand that the Indian would be more acceptable if he were ready to be subject to African Government as it develops. In Zanzibar the price of local political power may well be to become a subject of the Sultan. On the coast wealthy Indian Muslims have helped to provide facilities for African Muslim brethren. For this element among the Africans a common faith mitigates the situation. As is the case with Europeans, individuals have earned a general esteem and the confidence of the African race. I received the impression that Indian leaders accept the position that Africans will—and should—take part in occupations which have hitherto been chiefly in Indian hands. The Indian should be adaptable, ready to take up other occupations, if some of the present avenues are closed. The country is in such need

of development that there should be scope for everyone. It looks as though the major trading will long be in Indian hands.

EXISTING MISSIONS TO INDIANS

The fact that there are two Missions to Indians or Asians already in existence bears witness to the fact that the challenge of the Indians in East Africa has come home to members of the Church. They are the fruit of the initiative of enthusiastic individuals.

The Kenya Mission to Indians began some eighteen years ago. I understand that it was a few C.M.S. Missionaries who first fostered it. They brought out a Mr. and Mrs. Isucharan, who had served under Mr. Armitage in the Children's Special Service Mission in India for a number of years. They began in Mombasa, but later made their headquarters in Nairobi. Later this Mission came under an inter-denominational Committee of Anglicans, Church of Scotland and the African Inland Mission.

The Christian Mission to Asians (Uganda) started in 1948. They have brought out an Evangelist from Gujerat, who has had several years of training at the Union Theological School in Baroda, and several years' experience. The initiative of this Mission has come from the members of the Staff of the Mengo Hospital, at which a number of Indians are treated. The main support comes from this hospital, and a percentage of fees from Indian patients goes to the Mission. The financial position is good owing to a generous gift.

In Kampala and Jinja are a number of Christian Indian families, about twelve to fifteen. They have formed themselves into an Association. Mr. Savdhan gives them pastoral attention. They are more united in fellowship than the Christian families in Nairobi or Mombasa. They are also behind the Mission in a way the Indians in Nairobi do not seem to be behind the Mission there.

No praise can be too high for the initiative and enthusiasm which has led to the existence of these Missions. At the same time the manner in which they have come into being raises questions of their relations to the general order of the Church.

STRENGTHENING THE CHRISTIAN INDIAN GROUPS

Christian Indians are very few. In Uganda I was told of about sixteen families. Most of these are in Kampala and Jinja. Gujeratis predominate. There are also Mar Thoma Syrian, Tamil, and Maharashtrian families. In Kenya the majority are to be found in Nairobi and Mombasa. There are small groups in other towns and up-country. Mombasa and Nairobi have each a little more than twenty families. Again Gujeratis predominate. There are also North Indian, Bengali, Tamil, Canarese and Malayali families, and one or two Anglo-Indian. In Tanganyika, there are a few families in Tanga, Malayali and Gujerati with one Canarese. In Dar-es-Salaam there are Gujeratis and Malayalis in almost equal numbers. The Malayalis are from the three chief Syrian groups—Jacobite, Mar Thoma and Anglican. There are also Tamil, North Indian and a few Anglo-Indian families. There are quite a number in twos and threes in up-country places.

The Christians are best organized in Kampala and Jinja, where they

have an Association which has a religious basis. In Nairobi there is some desire for something similar and for a centre for Prayer Meetings and social activities. At present they meet in the Government Indian School on Sunday afternoons. Most of them go to the Scots Kirk for Sacraments. In Mombasa there used to be a league, but it no longer functions. In Dar-es-Salaam some attempt is being made to organize a fellowship. Scattered groups would like an occasional "Convention" to bring them together in Kenya.

The Christian groups, small as they are, form an important element in any evangelistic enterprise. Converts would find their fellowship amongst them, and fellowship is essential to those who forsake their place in their former social as well as religious environments. In several of the towns Christians are teachers in the schools—Government, and those run by private Societies, especially Muslims. They can play an important point of contact with the rest of Indian society. It is desirable to strengthen the Christian groups with further leadership.

One suggestion for this is that missionaries from India might retire in East Africa and help give a focus to Christians there and advise on the approach to Indians. Another is that Christians in India, suitably qualified and with a strong sense of vocation, might apply for employment in East Africa. Immigration Laws are strict. On the other hand there are categories which cannot be recruited in East Africa—Primary Teachers for Indian Schools are being trained there, but there are no recruits for Trained Graduate Teachers, and these must come from India. There may be avenues here in Kenya and Tanganyika. Uganda would welcome some Primary Teachers as well as graduates.

Several Christians urged that Schools and Hospitals should be established by Missionary Societies on the lines of those in India. As East African-born Indians look more and more to East Africa as their Mother Country, the desire for an all-English education of high standard is growing. It will be seen above that only in Tanganyika is there any likelihood of this approach being attempted.

THE ATTITUDE OF AFRICANS AND EUROPEANS

Generally speaking, Africans do not come into contact with the few Christian Indians there are in the country. They are surprised when they hear that there are Christians in India, and have hardly come to look upon Indians as potential Christians. This helps to harden the attitude towards them as towards aliens, perhaps necessary but undesirable. Apart from the help Africans may give in presenting the Gospel to Indians, especially in the villages, a complete change of attitude is desirable for the sake of promoting race relations on a Christian basis, and ensuring that the fellowship offered to Indians in the Church will include fully their African brethren.

A number of Europeans are in close touch with Indians in hospitals and schools, as well as in other walks of life. Some of these are sincere Churchmen concerned over race relations. They modify the attitude of other Europeans, and should play an important part in presenting the Gospel to Indians. There is anxiety among some Indians over the increasingly materialistic attitude to life, and a readiness to discuss with

Christians means of strengthening the spiritual basis. Missionaries might well lead in this, but European laymen could play an effective part. The difficulty will be for both European laymen and Missionaries to find time to learn about the Indian background and create the necessary atmosphere of goodwill.

Everywhere Indians take advantage of Missionary medical work. Here at once is created a strong goodwill which shows itself in Indian readiness to help medical institutions. In these both African and European Christians come into helpful touch with Indians.

A TASK FOR THE CHURCH IN EAST AFRICA AS A WHOLE

It is clear that even if workers can be found specifically for the Indian field, their work will have little effect unless it is in the setting of a concern of the whole Church. This concern has already been shown by the foundation of the existing Missions to Indians. Educated Indians especially may prove approachable by Europeans.

The Muslims come chiefly from the Khoja Ishmaili and the Bohra Communities. These both derive from the Ismailiya sub-division of the Shia Sect of Islam. Their doctrines are esoteric and are therefore not easily discoverable. The esoteric interpretations of the Koran are only known to the leaders.

The Hindus being chiefly from Gujerat, are most of the Vaishnavite tradition, looking to Vishnu and the avatars.

Some knowledge of the background of these and of the Sikhs and Jains is clearly desirable. At the same time it is not to be expected that the ordinary layman is any more of a theologian than the ordinary Christian layman. Much can be learnt of the actual beliefs and practices of the individual by discussion with him.

The Hindu, at least, has a respect for the religious teacher who has a real interest in his welfare. He has a long tradition behind him of a "higher" religion, and this fact must be remembered. The approach suitable to a pagan will not do here. The most helpful method is to treat him as one would treat pastorally a Christian. This means to enter into his problems and assist him to adjust his attitudes to meet them. Where he states a solution offered by his own faith, recognise and appreciate any truth in it. Where the Christian solution would differ, state the difference as a matter of interest rather than controversy. Respect for Christ and his teaching will be readily present to a sincere enquirer, what He means to a Christian will gradually appear. If the teacher is really taken as *the* teacher, doctrines will come in the course of discussion and guided Bible Reading, and in due course the place of the Church and Christian Initiation. These come at the end of the Creed, and at the end of teaching. A hint of proselytization will cause reaction, and a challenge too early will do the same. Sincere pastoral interest will find response, in a man concerned with the spiritual side of life.

It is a temptation to Churches of the Anglican Communion Overseas to look primarily to their "Home" Churches. The Indians in East Africa present a challenge to the Churches in India and in East Africa. In meeting it together the understanding of the Church as of the whole world should be increased for members of both to their mutual advantage.

THE MISSIONS AND EDUCATION IN WEST AFRICA

By E. W. WOODHEAD*

1. VALUE OF MISSION EDUCATION.

The emphasis of the Missions upon the moral and personal responsibility of the individual is of great importance. The statement of government policy on education issued in 1925 is even more urgent to-day in its insistence that "what is good in the old beliefs and sanctions should be strengthened and what is defective should be replaced. The greatest importance should be attached to religious teaching and moral instruction."

The development of Mission education has been on the basis of co-operation and self-help in the provision of money, buildings and equipment and in the working of school committees. Even the poorest Mission schools have reduced barbarous practices in their district. The best have provided both for the leaders of the community and for its members an interpretation of life which has affected local government, family life, the status of women and business relationships. Above all, they have helped to relieve tensions set up by social change.

Perhaps more attention could be given to behaviour, individual and social, in a world which is developing a new citizenship, so that religious and moral instruction in school is carried outwards into the community. Dogma is not enough. In view of political and social changes, good leadership in this matter of citizenship is urgently needed.

Even if the Missions cannot maintain quite the same proportion of school places as in the past, they can help to leaven the whole of the education service with their spiritual conviction.

2. SOCIAL CHANGE

However good the service being rendered by the Missions in West Africa, and however great their past contribution to the development of education, a number of new factors necessitate a review of their position to-day. A new outlook is demanded by economic change, the growth of nationalism, an increased sense of local patriotism and, in some instances, a developing materialism. The educational work of the Missions accomplished with great hardship and sacrifice, starting often with classes of religious instruction and then built up from one-teacher schools, has been such that it seems unfair to criticize it now for lack of breadth and a failure to ensure good secular standards. Yet there are serious deficiencies in staffing, buildings and equipment which

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are recognized by the Missions themselves but which they are finding it difficult to remedy.

The needs of British West Africa are not only economic and material ; they are also spiritual and moral. This is true whether we think of the individual or of the community. In the material sphere there are changes afoot or impending in communications, the development of cash crops, partial industrialization. The different rates of economic and social progress are presenting new problems in social behaviour and ways of life. There are new forms of association, new attitudes to traditions and languages ; there is much poverty and much new wealth. These changes require attitudes which concern persons and so affect both religion and education.

3. EXPANSION OF PRIMARY EDUCATION

Although there are still large areas where a small percentage of children attend school, there has been generally during the past generation a great increase in the number of schools and of the number of children attending. The number of children at primary schools increased in Nigeria from 143,459 in 1926 to 609,353 in 1947, and in the Gold Coast from 42,132 in 1920 to 196,239 in 1949. This expansion continues. For instance, the Gold Coast development plan provides for an increase in the next seven years from 212,000 in primary schools to 405,000 and from 60,000 in middle schools to 240,000.

In some districts this expansion has been allowed to take place without sufficient regard to standards ; the butter has been spread too thinly. But there are signs that government and Missions have realized the dangers implied in this situation.

4. IMPLICATIONS OF THE DESIRE FOR UNIVERSAL PRIMARY EDUCATION.

Universal primary education, though distant in most areas, is a live political issue. Some areas have reached the stage of making primary education available to all those who desire it. The next stage is to bring it within the means of all. This implies, either voluntarily or by a local education tax, the provision of considerable sums of money. The gradual reduction in fees and the superseding of voluntary contributions by a local tax will have important results for the educational work of the Missions.

When any form of education becomes universal or approximately so, it becomes the concern of government and of local authorities to consider the standards in the provision made. The distribution of schools, their quality, the efficiency of teachers, the adequacy of supervision, the general nature of the curriculum, the standards of building and equipment must be related by the authorities to available resources. As the Missions obviously cannot meet the whole demand they will find themselves involved in a new set of relationships.

5. CURRICULUM.

The hungry sheep look up. What food are they being offered ? It is unsatisfactory to afford them spiritual manna but an educational

stone. And there is much criticism of the curriculum and methods in Mission schools along these lines. Good work is being done, but often in a narrow fashion. Methods need to be more active and to be based less upon the passive reception of information. There is a need to review overloaded curricula and syllabuses. Voluntary agencies have considerable freedom in these matters, but have tended to copy old styles of teaching with an emphasis on arithmetic and grammar. Arithmetic and writing are good. Spoken English could be much improved. The growth of industry and changes in community life require literacy in English and in the vernacular where this is a *lingua franca*. Such subjects as history and geography are factual rather than giving a vision of greatness and an interest in the world around. Science is often limited to the textbook. Nature study is based on charts rather than on direct observation. Practical work is generally very poor and inadequate, a problem mainly of the supply of suitable teachers, but also of the provision of relatively expensive accommodation and equipment.

In many schools there are attempts to broaden the curriculum and to encourage the participation of the children, a good example of the difficulties which arise in the attempt to teach "social studies". If these are divorced from religious education they can result in an accumulation of ridiculously unrelated facts about economic and constitutional matters without appealing to the child to make his own social contribution worth while.

These questions of content and method present for the Missions problems of expenditure, teacher training, co-operation with the authorities; and they merit greater thought than is now being given to them.

6. MANAGEMENT AND SUPERVISION.

The work of day-to-day management of schools, especially where there is considerable development or where distances are great, is proving a great strain upon the Missions. For example, one man may be responsible for inspection, payment of salaries, repairs and supplies in respect of as many as forty schools. Some Mission representatives feel that local authorities could take over certain administrative aspects of the work, the Missions supervising the schools and co-operating in the appointment of teachers. There is some danger that administration and the negotiation of government grant may occupy more attention than spiritual and educational guidance.

Many Missions are finding it difficult to finance the provision of new buildings to meet expanding needs. They are also embarrassed by the problem of replacing obsolete buildings of mud-block or mud and wattle with buildings of more permanent construction with adequate separate teaching spaces and storage. Even with a relatively prosperous local community this is proving almost impossible.

7. FINANCE.

The financial burden upon the Missions caused by reduction in overseas contributions, higher standards in educational provision and

Increased enrolments is limiting many features of their work. This is particularly true of buildings and equipment and the extent of teacher training. The smaller Missions are finding the situation especially difficult. It must be remembered that Missions also maintain classes of religious instruction, evangelists, hospitals, maternity clinics, dispensaries, as well as the normal upkeep of churches. Although, through fees and church levies, members do contribute substantially to the schools, there is a growing feeling that much of the expense should be borne by government and local authorities. This is in fact the tendency, grants being related to the amounts which can be raised locally and from fees. With these grants is a requirement, increasing in its urgency, that schools must reach certain minimum standards.

It will be difficult for the Missions to collect contributions from members who are paying local education taxes. In these circumstances there is much wisdom in the comment of the Educational Adviser to the Protestant Missions in Nigeria: "If we cannot do all that we would, for lack of means, then let us concentrate our effort where it will bear fullest fruit." This is a problem for each Mission to resolve.

3. SECONDARY EDUCATION.

A very helpful contribution is being made by the secondary grammar schools conducted by Missions, and particularly important for the future is the pattern of self-government which they have established. They are, however, with a few exceptions, limited in objective to a rather narrow school certificate. There is need for more choice of subject, for more qualified staff and for a greater variety in the types of school, including technical secondary schools. Even with government grant, the provision of suitable buildings is proving difficult.

The boarding provision in these schools is making a most valuable social contribution which would be greater still if it could be more generously conceived.

The need for new secondary schools as the enrolment of primary schools increases will involve greater resources than the Missions possess. It will also involve a review of the generally unsatisfactory tests for entrance to secondary education.

4. TEACHER TRAINING.

The main key to satisfactory educational development is the suitably qualified teacher. In these Territories sometimes only one teacher out of five is trained. The teaching profession is not attracting the number and quality of pupils from secondary education desirable as compared with other occupations. Nor is there, apart from the Gold Coast, a clear policy of relating the supply of teachers to the expansion of schools.

The Mission Colleges cannot afford to expand without considerable assistance; yet it is in this work that the Missions can be most influential, in technique, in developing a sense of vocation and of professional integrity, and in the attitude to life of children in all types of school. At present the Missions tend to organize teacher

training on a denominational basis. The Government colleges normally cater for publicly-provided schools, and for schools of the Moslems and of the smaller denominations. This undue separateness needs to be reduced. It is important that there should be a proportion of Mission-trained teachers in local authority schools.

10. DEVELOPMENT PLANS.

The new place in education of the local authority and of government is reflected in the development plans of these Territories. The comprehensiveness of these plans, their cost and their political implications are such that voluntary agencies will gradually find themselves part of a new pattern of educational provision. The Gold Coast plan envisages similar grants to voluntary agencies as to local authorities, and assumes that many voluntary schools will be handed over.

Missions will need to decide how best, with their limited resources, to make their contribution within this new framework.

11. DENOMINATIONALISM AND THE DISTRIBUTION OF SCHOOLS

There is an increasing African control of churches in West Africa, and it would be regrettable if the present impression were to remain that the African majorities who now constitute most of these churches tend to put quality of education after quantity. This may be a stage due to the pressure for school places, but the implications are far from happy.

In the more developed areas there is some impatience with denominational emphasis in educational provision. Sometimes Mission schools divide a natural community into sects of opposing factions, and in many instances there appear to be no adequate agreements to prevent poaching or overlapping. Confusion arises from the number and variety of the Missions engaged in educational work; in East Nigeria, though two or three predominate, there are at least twenty-six. Some are efficient, most are poor, and a few are peculiar in various respects. There is both gain and loss in speaking with many voices, but some unified policy—particularly in the distribution of schools—would be a great advantage.

There are also false loyalties. These, especially in districts where education has been established for many years, are preventing a sensible organization of school provision.

12. THE MISSIONS AND LOCAL GOVERNMENT.

One of the most important developments in West Africa is the growth of local government units more effective than the native administrations which they are superseding in most areas. The effect of this upon the education service and upon Mission education cannot be over-emphasized. These local authorities will make considerable financial and administrative contributions to the education service, particularly in respect of primary schools, and will therefore have an important part to play in decisions affecting its future. Voluntary bodies are now normally represented on local education committees.

These are likely to become committees of the local authority. The raising of education taxes locally, the provision of administrative personnel, the planning of educational provision in the area, will involve close co-operation between authorities and Missions. There is danger here of conflict of interests, but also great opportunity for valuable co-operation.

13. COMMUNITY DEVELOPMENT.

Mass literacy and mass education are now conceived as part of community development. Improved amenities in the villages and social welfare in urban areas linked with appropriate adult education can reduce the tension between educated youngsters and uneducated adults, can assist in areas where school provision is inadequate, and can be particularly valuable in providing suitable courses for women. This has been realized especially in the Gold Coast where developing trade and the growth of local government necessitate such work.

In community development good leadership, often voluntary, is essential. So is the provision of reading material. There is need also to co-ordinate local efforts at improvement.

The Missions can help in this work. Some Missions have produced a number of readers, textbooks and biblical translations, and the Mission bookshops could prove useful centres. There is not much evidence, however, of interest in the training of leaders, and insufficient stress is laid in the training colleges on the desirability of teachers sharing in this work.

14. THE FUTURE.

The Missions will need in the next few years to review their attitude to the education service. In the light of their resources they must necessarily come to terms on conditions of grant with government and local authorities. It may be that a measure of independence, in spite of increased public subvention, can be worked out on the lines of governing bodies of schools in the United Kingdom. If this matter is not thought out by the Missions now, they will shortly be faced by a situation in which they will be able to make a less satisfactory bargain.

The present position reveals great indebtedness to the Missions, but also severe limitations in facing inevitable changes. The growing demand for education is sometimes based on the economic advancement of the individual or the family, sometimes on local prestige, sometimes on the political or administrative needs of local or central government. The Missions at their best offer a broader conception of education. It would be unfortunate if they were to mistake quantity for quality and offer less efficiently what is about to be offered elsewhere.

REVIEWS

NOT WITHOUT WITNESS. By DILBAR HANS. S.P.C.K. 2s. 6d.

This fascinating little book is written by an Anglican priest in the diocese of Chota Nagpur, the pocket in Northern India west of Calcutta where the aboriginal peoples survived Hindu and Moslem invasion. He is himself a Munda, with a deep love of their ancient heritage of tribal culture, and he writes fully and clearly about the folk-lore and customs of his own people, whose beliefs have been affected comparatively little by contact with Hinduism; his theme is to show how their legends and practices can be a preparation for the Gospel. Anthropologists and missionaries have studied such subjects from outside; here is a study from within, by one who is a proud Munda and an enthusiastic Christian evangelist. He claims that they have already a clear faith in a personal God, and live in constant relation with Him as Creator and Sustainer of life; God has "left not Himself without witness" among these His children. The words quoted were spoken by Barnabas and Paul to a country people at Lystra in the hills of Galatia, and can fairly be claimed by Mr. Hans as appropriate for his own race; it is to be hoped that his admirable attempt will encourage others to study such age-long witness in other faiths with the same care and zeal. His book is essentially readable; but its importance is even greater if it is the forerunner of a new literature of evangelism which will seek to knit the unique patterns of such races into the traditional ways of the West. This is an opportunity to congratulate S.P.C.K. in India on the encouragement given to such students to contribute what is so valuable to the missionary cause. The book is available from S.P.G. House.

R. P. STACY WADDY.

BISHOPS AND SOCIETIES: A Study of Anglican Colonial and Missionary Expansion, 1698-1850. By HANS CNATTINGIUS. S.P.C.K. 1952. 21s.

Dr. Cnattingius has filled a long-felt want in the history of the growth of the Anglican Communion by bringing out so clearly the contribution made by the two great Missionary Societies—the S.P.G. and the C.M.S., and illustrating their contrasting systems. His theme can be given in two sentences: "As originally founded, the C.M.S. was completely isolated from the episcopate" (p. 63): "The general trend of the Society's policy (the S.P.G.), however, was rigidly laid down. This was under episcopal control" (p. 26). And he shows by careful research and documentation how each theory was modified by the circumstances in which the Societies had to work.

But the year 1850 is an arbitrary and unfortunate terminus. For it means that there is no reference to one of the greatest pioneer bishops of the Anglican Communion—Robert Gray of Cape Town (1847-1872). The Church of the Province of South Africa has been called the finest jewel in the crown of the S.P.G.'s achievement, and no Province could exemplify better the working out of its principles.

An unaccountable omission is any mention of Dr. Anthony Grant's Bampton Lectures of 1843.

C. T. WOOD.

THE TASK OF THE CHURCH IN EUROPE TO-DAY

By F. W. T. CRASKE*

A WELL-KNOWN Anglican priest was asked not long ago to speak to a meeting of Youth Leaders on the subject "The Task of the Church in the World To-day." He began by describing how baffled he had been by his assignment. After much meditation and prayer the one answer he could get was "Tell them what's bothering you." He told them, and this is what he said:

"There's grand work going on in the parishes, probably better than in most past generations. We often get despondent, in private and sometimes in public. How often at such times have I said—'When despondent, look overseas—they've had amazing successes there!' Then China is captured by atheistic communists. Why is it that some of this Christian work gets overwhelmed in a night? Then we take hope behind Christ's promise to be with His Church throughout the world. That tends to make us complacent, and complacent we must not be. Is God *only* active in the Church? Can He not use the Chinese Communists for His purposes? Is He not active in the world? That is surely the lesson of the Old Testament, and of the Incarnation, and of the Cross?"

"But what is the meaning of the things that are happening—in the West as well as in Asia? Look at the situation the French Church is battling against. Eighty per cent. of the workers in Paris are Marxists. France has the largest Communist party in the West. Why this wide gap between Church and working classes? Why should this happen in a country with centuries of Christian tradition? Is what the Church has to say unintelligible? What has happened to the relation of the Gospel to Christian living? A French priest, on fire with love for souls, gathered a group of Parisian industrial workers, and taught them the Faith. Eventually they gladly attended Mass on week-days, celebrated in the curate's cellar-room. Then one Sunday he took them to the Parish Church. They did not want to repeat the visit. 'Up at Church they weren't our sort,' said they, as they returned to the cellar-chapel."

That was an unexpected start to what might have been a sedate, if not reassuring, description of the job of the Church in the coming years. Two years in Berlin and in Western Germany, and many contacts with Christians from neighbouring countries, have convinced me that such burning and torturing questions form a suitable introduction to many others which haunt the thinking Christian in Europe.

If such questions are to be faced and answers attempted—if we are to begin to see the task of the Church at any time and in any place, but especially in Europe to-day, two needs must be met: first, our need of

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a deeper understanding and experience of the meaning of the Gospel of man's redemption—a new entering into what God in Christ did, and effects to-day through the Cross ; secondly, our need of a constantly renewed grasp of the extent and power of the evil forces working against the Purpose of God.

With these two needs in mind, an attempt will be made here to describe some features of faith, and to give some evidence of the godlessness to be found in Europe (and especially Germany) to-day. Christian faith and undermining secularism exist so closely together that little attempt will be made here to deal with them separately.

When you travel to Germany via the Hook of Holland, you have a few hours' opportunity to glance at that well-ordered and vigorous land where Calvinism competes with Roman Catholicism for the soul of the Netherlands. It will be appropriate to look at the religious situation there before passing on to Germany, where Lutheranism is the strongest Protestant Confession.

In a recent broadcast a Dutchman described his fellow-countrymen as "a theological people." Until recently the Reformed Church and the Roman Catholic Church were almost equally matched in numbers. The two main political parties reflect this religious division. Some observers report that the Calvinist majority is steadily being reduced, owing to the more rapid increase of the Roman Catholic population. Others report that most of the best educated and thoughtful young people, except those with a "collective" religious tradition, find no home with organized religion. Young workers and young intellectuals are said to be alienated by the illiberal views of Protestants, and of "philistine-puritanism." Yet the Dutch Reformed Church has a vigorous Youth Movement in the "Jonge Kerk" and enlightened and able missionary leadership. The religious revival which was strong during the war seems to have been succeeded by complacency. But the "Church in the World" movement has had a notable influence on a minority of young people, directing them to find their Christian vocation in the social life of their country. Younger theologians have been most active in the past few years in organizing conferences with German friends in Berlin and in Western Germany. Some have joined ecumenical teams in Germany to render service to displaced persons and refugees. Yet one of these Dutch workers recently remarked that, though there are fewer Communists in Holland to-day than in 1945, there appeared to him to be no strong spiritual or social bulwark against atheistic Communism. He was full of praise for the work of Dutch Reformed missionaries overseas, but was very anxious to see the best insights, theological and evangelistic, of other European Churches, made available in the Netherlands.

But now we pass the frontier into Western Germany. Everywhere, as all the world knows, the Germans are very busy, re-building their shattered cities. The farmer is as busy, and as successful, as the industrialist. Throughout Western Germany the Churches are busy, re-building often against colossal odds. In common with, and in co-operation with provincial and central governments, the Churches face the overwhelming problem of the absorption of ten million refugees.

The enterprising Union Church (Lutheran and Reformed) of Westphalia, has to cope with over 400 new refugee congregations. On July 27th the Evangelical Church of St. Martin was opened in the new forest-town of Espelcamp in Westphalia, by Preces Wilm, the head of the Westphalian Church, and by Bishop Culmann of Sweden. Scandinavian, American, British and German Churches have shared with the German Provincial and Central Governments this notable experiment in making a new town for displaced persons. Three thousand are there already, in new houses and with work to do. Another 10,000 are to be housed there in the next few years.

In the north, Schleswig-Holstein, whose Church and Government are both very short of money, has a refugee population of 46 per cent., most of them having been there since 1945. In the south, the minority Lutheran Church in Bavaria has received 700,000 Evangelical refugees since 1945, suddenly increasing the size of their Church by about one-third. These are but three examples of a refugee problem which provides a severe spiritual test for a German parish, as well as a stern social and political test for central and provincial governments.

Ninety per cent. of the Germans, Protestant (50 per cent.) and Roman Catholic (45 per cent.) are at least nominal Church members, and pay a Church tax. But the worshipping community of the Evangelical Church (i.e., Protestant, large majority Lutheran, minority Reformed) may be between 18 per cent. and 23 per cent. of the formally registered nominal Protestants. (Twenty-seven regional churches, predominantly Lutheran, are federated in "The Evangelical Church in Germany." This has provided a rallying point for united action.) Bavaria claims that 48 per cent. of its nominal Lutherans are communicants. Religious traditions are still strong in Germany. You often find the Churches are full on Sunday morning—and not only on Sundays. Both Evangelical and Roman Catholic Churches were full on Ascension Day at 10.0 a.m. in Speier this year. I have attended crowded churches on the Saturday evenings in Advent. Twenty thousand attend annually the Missionary Festival at the village of Hermannsburg, near Hanover. But an American friend, who has been in Germany since 1945, insists that only 10 per cent. of the nominally Christian population "practise what they profess."

Thirteen Evangelical Academies are doing good work in gathering laymen and women for instruction and conference, often on vocational lines. There are some notable experiments in making contact with non-Church going people, e.g., in Mainz, where Pastor Simonorsky, working in a cement factory with a crew of five men, has permission for the group to make cement bricks for a new mission house. Part of the house has been built, with rooms for meetings of workers and students, missionary-candidates and theological students. Two are training as industrial evangelists. Liturgical and pastoral questions are receiving much attention throughout Germany, especially in relation to baptism. The minority which gives money for missionary work abroad gives well, and the missionary movement has outstanding leaders like Prof. Freytag, Dr. Hartenstein, Dr. Gefers and Dr. Lokies.

The most important public event staged by Christians in the past

three years has been the great Rally (Kirchentag) of Church people organized by Dr. Von Thadden's lay movement. It drew 250,000 people to its final meeting in Berlin last year, more than half of them from the Eastern Zone. For a few days the tragic separation of one third of the Evangelical Church which lives in the Russian Zone, from its friends in the West, was overcome. This year the 20,000 from the Eastern Zone who were to have attended a similar rally at Stuttgart, have no permission to travel. They will have their rally at home, while those in the west gather at Stuttgart.

The Church in Germany is trying to strengthen its life and witness, crippled by losses sustained under the Nazi regime when many outstanding Christians lost their lives, and in a land divided geographically and politically. Division of opinion on the East-West problem is found in the Church, as well as outside. Confusion and uncertainty, widespread secularism, self-centred industrious activity, rumours of graft and profiteering—all can be found in press and conversation, while the casual visitor only sees a hard working prosperous country, with great beauty, and bold planning in bombed cities.

Is the German Church beginning to do its evangelical job in Western Germany? Some critics emphatically say it is not. While admitting with gratitude the good things described above, they deplore the Church's negative attitude to the problems of community life. One such critic, a devoted Christian layman, who with his family has a record of consistent Christian witness against Nazism, does not mince matters :

"The people are waiting for an interpretation of their destiny ; 'it is pointless to reach for weapons,' they say. There is no word from the Church, for the Church needs to get its own thinking straight. There is a bustle of Church activity, but no answer to the people's questions. The Church is even silent on its own situation. It seeks to shoulder responsibility in the political sphere, but expects the State to do everything in the end. It is not enough for a Bishop here or there to support a refugee appeal. In spite of the Stuttgart declaration of German guilt (1945), there is no admission that care for refugees signposts the way to Repentance.

"Is the Church concerned for the truth or for the idols of the day ?—for economic experts or for the word of God? The German people is a sleeping volcano. Its refugee problems can bring all problems to a head. Only by clear action and by the presentation of Christian teaching on the fundamental issues of society, in the language and thought forms of the people can unseen evil forces be tamed. Justice, Law, Community in their Christian meaning must be made manifest. We can't wait for more theological studies on the Epistle to the Romans. There is enough Biblical insight available already in the Christian world to arm the Christian with a message, and to guide him to action in politics and social life, in industry and education. Therefore the resources of other Churches are urgently needed in these decisive days for the Christian Gospel in Germany."

It is right that such a critic should be heard, and his words taken to heart by non-German Churches. He longs for the glory and goodness

of the Gospel to be lived to the uttermost in Germany to-day. He sees the extent of evil possibilities around him and calls on his Church to plumb the depths of evil, or to quote Mackinnon again, "to sound the bottom of our godless world, a world which, as ¹Dietrich Bonhæffer reminded his readers, may be wiser in its godlessness than the sons of piety."

"In Germany to-day," says our critic, "democracy is thought of by the majority as Utopia. Every man is really for himself. The message that it is honourable to serve is fading. Moral standards have largely gone. The relativity of law is still a potent view. Christianity is not seen to be relevant beyond the narrow circle of private life. Into such a situation comes the impact of millions of refugees. Suffering brought many of them a new experience—with the expectation of something vital and precious, from the Church. Now they are tired of begging." That is not only true of Germany.

BERLIN AND EASTERN GERMANY

Our critic would be the first to admit that his words apply much less to Berlin and the Eastern Zone, than elsewhere. *There* experience has brought men face to face with the best and the worst in their fellows. *There* Christians are privileged to see more clearly the power of Christ and His Redemption, when evil has deprived them of all else. It is an experience of at least nineteen years.

The Berliner is realistic, not pessimistic, and has a quick sense of humour. If he is a Christian, he is rich with experiences of putting his faith to the test. An added privilege in recent years has been his constant contact with Christians from the Eastern Zone, who in Christian witness and in theological thinking have been very much on their toes. The essential missionary motive is so often evident, for those who know the Marxists best are "most anxious to win them for Christ." If you mix with the 400 students at the Kirchliche Hochschule in Berlin, you find 80 per cent. are from the Eastern Zone preparing to be pastors or catechists. For four years they tackle a gruelling course. Money is scarce and meals are adjusted accordingly. Nearly all insist that they must serve the Church in the Eastern Zone. This college aims at becoming a Christian University. The new restrictions on inter-zonal travel will give its staff new problems and new opportunities.

The Church in Berlin is making an unique contribution to the problem of religious education by a policy which may have its repercussions in other countries. By agreement between political parties, teachers and Churches, religious instruction is to be given in Berlin schools exclusively on behalf of and in the name of the Church. The teachers responsible for Christian teaching are to be supplied by and trained by the Church. Under the leadership of Bishop Dibelius and ²Dr. Hans Lokies (Director of the Gossner Mission) the Church in Berlin accepts this responsibility, in spite of, and because of the social and political conditions of Berlin.

What a grim situation this Church on the frontier faces. The "diocese" of Bishop Dibelius is "Berlin and Brandenburg," i.e., East and West Berlin and a part of the Eastern Zone. There are over 250,000 unregistered refugees in West Berlin, 300,000 unemployed, and 200,000

(in addition to the unemployed) given 40 marks a month living allowance. And still the refugees come. There, as in Western Germany, the Hilfswerk organization does an immense amount of relief work among refugees on behalf of the Evangelical Church.

Church attendance and evangelistic enterprise are as good in Berlin and the Eastern Zone as anywhere in Europe. It is in Berlin that the division of Germany is experienced most acutely, and therefore that the fundamentals of the Gospel for to-day are seen most vividly. A realization of the power of the Cross, and of the strength of Evil are behind the words of a call to Penitence and Prayer, issued in May last from Berlin by the Synod of the Old Prussian Union, to which the Church outside Germany must pay heed.

"With countless men within and outside of our Fatherland, we recognize with deep dismay that our people and the whole world are being torn asunder, and hardened, in a way which threatens anew the peace of the world. We fear once again that we shall be at fault, if we do not set our face against this menace. We publicly acknowledge therefore that man has a responsibility from which no other can relieve him. We remind all men of the external and inward afflictions, which have grown out of the division of our Fatherland; and realize in this hour the pangs of conscience which especially for our young people can come from the fact that two armies East and West will be formed of Germans.

It is almost impossible for us to enter into the situation which the Church faces in Berlin and Eastern Europe, and Eastern Asia. Each day we are in one way or another¹ "cushioned and protected against the mysteries of faith on the one side, and the real deeps of the issues raised" for us by men who are without the Gospel. We neither want really "to plumb the abyss of unbelief nor to be overtaken by the stark glory of the Lamb of God." Christians in Europe and Asia, for whom these issues are matters of life and loyalty and daily wrestling, have found new meaning in the words "deep calleth unto deep."

In the name of the Crucified, through the God who has reconciled us to Himself: Let us all win the victory for the reconciliation of man!

In the name of the Resurrected One, whom we confess as the Prince of Peace: Work for Peace! Oppose hatred and propaganda!

In the name of the Lord, who is coming again to judge the world: Work for Justice and no longer subordinate Law to Lies and Force!

We are willing to come before God and Men on behalf of every man who makes his decision with a sense of responsibility before the Lord our God. That includes also those who believe, on grounds of conscience, that they ought not to take part in war or in its preparation.

We call all parishes, in penitence and prayer, to bring all these material and spiritual needs before the Presence of God, who alone can help. Through Him alone is Grace and Judgment.

We venture to ask all brothers and sisters in Christendom throughout the world, to unite themselves with us in penitence and supplication for the peace of the world."

¹ A young German theologian murdered by Nazis in 1945 in Berlin.

² See article in *The Frontier*, April, 1952, "Church and School in Berlin," by Hans Lokies.

³ *Ecumenical Review*, April 1952, page 294.

WILLINGEN

By J. McLEOD CAMPBELL*

THE International Missionary Council never meets. Its membership, embracing all its constituent National Christian Councils, is too unwieldy. It functions normally through a representative Committee, and periodically (Jerusalem 1928, Tambaram 1938, Whitby 1947) through an even more representative Enlarged Committee. It was this that met at Willingen for a fortnight in July, not as a Conference, though that is a convenient description, but to do business as a Committee. Unlike the World Council of Churches, which is composed of accredited representatives of the Churches, the I.M.C. carries no official ecclesiastical status : it brings the missionary forces of the world into consultation, the Missions of both senior and junior Churches : but the I.M.C. is like the W.C.C. in that it cannot commit its constituents to policy, nor can it claim total ecumenical character as long as great Christian Communions abstain from co-operating.

A body must be possessed of vitality and vision that can bring together from all corners of the earth two hundred such delegates as converged on a village in Germany in spite of the difficulty and cost of travel, for no other purpose than to confront "the Missionary Obligation of the Church". Willingen was a happy choice, for it was many a long day since any international gathering had selected German soil ; messages from high authority and visits from Bishop Dibelius of Berlin and Bishop Hanns Lilje of Hanover, and Press notices echoed the local welcome. But it was an experience for guests as well as hosts. The ruins of Cologne, the village war memorial (1914-18) with its 51 names, its influx of the displaced, Germany's economic and political problems, were reminders of what lay behind the smiling welcome, and the signs of local energy and recovery. Moreover, it was Boniface's Germany : a village pastor at one of the local missionary festivals which gave the conference the opportunity of worshipping alongside large German throngs, recalled that St. Boniface had visited the village in the eighth century, Luther in the sixteenth, and now the I.M.C. in the twentieth. The great Devonian is still a memory, and by no means irrelevant to thoughts about "the missionary obligation of the Church." He had his problems of Church and State in the Frankish Kingdom ; we are bitterly aware of the defects in the Church : he effected his balance between consolidation and expansion, forming a disciplined army out of scattered clergy, and at the same time perambulating heathen villages and baptizing thousands of converts. It was through him that Germany first became a living member of the European society ; it was he who re-established the Christian cultural tradition after the temporary victory of barbarism. He had, says Christopher Dawson, a deeper influence on the history of Europe than any Englishman who has ever lived. He

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died a noble death : " Cease, my children, from conflict. We are bidden not evil for evil but good for evil to return. Be strong therefore in the Lord. Brethren, be of one mind. Fear not those who kill the body but cannot kill the soul. Rejoice in the Lord and fix in Him the anchor of your hope." Thus the eighth century speaks to the condition of the twentieth.

It would not be difficult to make out a case for the value of this convergence on Willingen, even if no discourses had been heard, no debates attended, no reports issued. Informal intercourse, surprisingly unhindered by language, was the most effective educator. Meals involved a bewildering transit from country to country, continent to continent. To an Anglican, personal friendships were an introduction to fields with which the Church of England is unfamiliar—the Congo, Indonesia, Thailand, Formosa, or the Republics of Central America—as well as to the work of non-British Missionary Societies, American and Continental. To all Westerners the intimacy of conversation offered the chance of looking at Church and world through African and Oriental eyes. It was through this fellowship, deepened and consolidated in the united offering of adoration and praise, prayer and intercession, and in the united study of the Bible under the inspiring stimulus of Dr. Kræmer and Dr. Mackay, that there was built up a common realization of the contemporary context in which the Missionary Obligation of the Church must be faced and fulfilled to-day.

In this context there was much that was, humanly speaking, precarious enough to daunt and discourage. The situation in the Eastern zone of Germany was, while we met, growing more ominous for our friends who were returning there with every likelihood of permanent segregation : Dr. von Thadden, the founder of the Kirchentag which last year in Berlin reached upwards of 200,000 Church members from both Eastern and Western Germany, was sadly abandoning all hope of East Germans taking part in this August's congress in Stuttgart. Dr. Leung, a Vice-Chairman of the I.M.C. and formerly Chairman of the National Christian Council in China, was our sole Chinese representative, an exile in Hong Kong, and spoke realistically of the dilemma of the Chinese Church. Our Korean friends, Kim and Yu, let fall many a hint about confusion and chaos in their country, and the courage of their Church. Tjakraamadja from Java, ex-Muslim, and two other Indonesians, had light to throw on recent happenings. Canon Jones of the C.M.J. in Jerusalem, brought Israel and the Arabs into the picture. What would Hassan Tapri find on his return to Isfahan ? An English priest, an Afrikaans lawyer and a Zulu pastor could be photographed together in hilarious harmony, and this had some symbolic significance ; but what will the future hold for South Africa ? Dr. Niemoller had a stirring story to tell of Orthodox and Baptist concourses, to whose worship he had been welcomed, but what did Russia portend ? Political Catholicism had played havoc with Churches in Columbia.

" We face a world in which other faiths of revolutionary power confront us in the full tide of victory—"—so begins the Willingen statement on The Missionary Calling of the Church—" faiths which have won swift and sweeping triumphs and which present to the Christian

missionary movement a challenge more searching than any it has faced since the rise of Islam. Amid the world-shaking events of our time, what does the Spirit say to the Churches about their missionary task?"

How did Willingen set about its search for the answer to this searching question? The element of worship has already been emphasized: it permeated everything; if we turn now to the devices designed for making the best use of the collective wisdom of the conference, it must not be supposed that undue reliance was placed on human understanding. Obviously there was a call for division of labour and diversity of approach, for sectional as well as plenary sessions. The latter included evening sessions at which weighty discourses were read by Professors Minear and Dillistone, Bishop Newbigin, Dr. van Thadden, Dr. Warren and the Revd. Russell Chandran, which contributed a wealth of profound theological, biblical and religious thought, and will merit careful study when they appear in print. It was their misfortune that they came at the end of the heavy day's work and strained the capacity of those less skilled in the English tongue.

The sectional meetings were of three kinds. The main theme of the conference was committed to five Theme groups, each of which after six sessions produced interim reports which were circulated and introduced to the whole Conference. The reports were revised and completed at two further sessions and in final form presented to plenary sessions and discussed before being remitted to the editorial committee for publication. The precise boundaries between these five groups is not altogether clearly defined by their titles; they were not always clear to the groups themselves; there was inevitable overlapping; but between them they covered most of the ground. Group I aimed at formulating the theological basis of the missionary obligation; Group II at defining the characteristics of the indigenous Church. The Rôle of the Missionary Society was allotted to Group III: Missionary Vocation and Training to Group IV: while Group V grappled with a general "Review of the Pattern of Missionary Activity." No-one would claim, least of all the members of these Groups, that work produced by this method is to be accepted as verbally inspired: it is a technique more adapted to the realm of action than of thought, to the concrete rather than the abstract: while each group worked against time, the first found that its work had not reached finality and must wait for a further report based on its preliminary exploring of the subject: but it was upon their work that the Willingen statement already quoted was based, as well as the document on "The Calling of the Church to Mission and Unity", which argues the intimate interdependence of the three aspects of the Church's response to the love of God in Christ, worship, unity and mission: "they become corrupted when isolated from each other."

These reports, which are already compressed, do not lend themselves to further compression in the form of a summary of each: they will be published shortly. They cannot be accused of complacency; the weakness of the Church's witness was realistically faced, its lack of mobility, flexibility, "outreach", its pre-occupation with its own administration and conservation of familiar but often alien patterns, its

acquiescence in dependence on external aids. In all the thinking is related to the present, not the past. "We live in a world of radical change": "in this day a fresh answer is particularly urgent": "the present day calls for an advance in all countries": "in face of the dynamic urge agitating the world": the recurrence of these and similar phrases testifies to no lack of relevance to the emergencies of the moment. Great pains are taken to ask the right questions and to apply the right tests. Such a formula, for example, as "self-supporting, self-governing, self-propagating" is examined with ruthlessness. Strangely enough, a phrase long frowned down in England, "foreign missionary", is tentatively rehabilitated, but this illustrates what must always be taken into account, the wide range of diversity between Churches, which makes a terminology appropriate to one quite inappropriate to another, and what is understandable in one open to criticism in another.

Sectional groups of a second type were organized territorially: each of these six groups held three sessions after the interim reports of the Theme groups had been received. It was their business to comment on these reports in the light of their regional experience, and to consider two questions arising from them: (a) How can the Church recover its missionary initiative and achieve greater mobility? (b) Are Missionary Societies and Younger Churches ready *now* to face the radical changes in traditional policies and the sacrifices which such a new initiative demands? These groups abounded in news-value—often very encouraging news, and it was tantalizing that nobody could attend more than one.

These two questions led to a third type of sectional meeting that was not on the programme. It was decided that they should be discussed by Younger and Older Churches separately, free from the inhibitions of one another's company (and for the former from language inhibitions). The Bishop of Manchester and Dr. Manikam reported the discussions over which they had each presided. Neither meeting had been satisfied with the form of the questions, and the aspersion of wholesale immobility. Both accepted the challenge to a new advance, and declared their readiness to face radical changes and sacrifices, while emphasizing that continuity must be aimed at and disruption avoided. Dr. Manikam's group "believes that the responsibility for the initiative should rest on the baptized community of Christians in every local area. . . . We feel very emphatically that missionary work should be done in and through the Church: we should cease to speak of 'missions and churches' and avoid this dichotomy not only in our thinking but also in our actions: we should hereafter speak of the Mission of the Church". Dr. Greer's report touches on the same point in noting the rival claims that had figured in many discussions of "nurture" and "evangelism". "The two activities belong together. What we need is nurture *for* evangelism." Both reports stress the need for unity, though in different senses. "Partnership is not enough. There must be a move towards unity, towards one-ness. We have seen the Church overseas with one eye and the Church at home with another. The time has come for us to open both eyes and see the Church both here and abroad as essentially one . . . in reality there are no younger Churches and older Churches. There is only one Church."

Dr. Manikam's report echoes a note that reverberated throughout Willingen. "We believe that if we are to recover this initiative, unity is an essential condition of the effective witness and advance of the Church. In the lands of the Younger Churches the divided witness has been a great handicap: we of the younger Churches feel this very keenly: while unity may be necessary in the lands of the older Churches, it is imperative in those of the younger Churches." Dr. D. G. Moses, Chairman of Group II, had struck the same note: "Perhaps it is not realized in the older Churches how grievously their witness is discredited by the divisions which they have transferred to other parts of the world. The name of Christ is dishonoured. Movements towards unity have arisen and should be pressed forward in order to remove this reproach. . . . The factors impeding unity are present everywhere, but the older Churches in particular need to re-examine their responsibility in this matter lest their visions place an intolerable burden upon those who desire to advance towards fuller unity in Christ."

It is to Lund rather than Willingen that the world must look for advance towards the fulfilment of these aspirations. But Willingen holds in trust an experience to which it must testify. "We can no longer be content to accept our divisions as normal." "We are encouraged by our Lord Himself to discern at such a time as this His summons to us to go forward", and to go forward with a new experience of one-ness in Him. "When all things are shaken, when familiar landmarks are blotted out, when war and tumult engulf us, when all human pride and pretension are humbled, we proclaim anew the hidden reign of our crucified and ascended Lord. We summon all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His Coming."

THE NEW TESTAMENT IN PLAIN ENGLISH. S.P.C.K. and Longmans. 8s. 6d.

The Rev. C. Kingsley Williams had a distinguished career as a missionary in India and subsequently as Assistant Vice-Principal of Achimota College in the Gold Coast. He was also one of the pioneers in the use of a selected vocabulary and has been for many years the editor of Longmans Simplified English Series. The fruit of this combination of experience is his translation of the New Testament which has just been published, in which he has used the 1,500 words recommended by the Report on Vocabulary Selection, with an additional 167 words which are explained in a glossary.

Mr. Kingsley Williams had as his main purpose to produce a version of the New Testament which would be useful to the Church overseas and to the Church at home in its mission to "ordinary" people. He has succeeded in giving us a translation which is easy to understand because it is written in simple English. It should prove of the very greatest value in Christian work overseas.

BURMA RE-VISITED

By GEORGE APPLETON*

LAST winter I had the happiness of going back on a short visit to Burma, a country in connection with which I had worked for nearly twenty years. The warmth of the welcome I received was given to me not only as a personal friend, but as a representative of a species now almost extinct in the Anglican Church in Burma. For the Rangoon Diocese is learning to do without the missionary, a policy which it did not choose for itself but which is being pressed upon it by its far-seeing Bishop. In Burma there has been no struggle to wrest leadership from the missionaries; ever since Bishop Tubbs appointed John Hla Gyaw, in the early 1930's to take sole charge of the Toungoo mission (where a few years earlier three missionaries had been working), leadership has been pressed upon nationals. Sometimes they themselves have protested they were not ready for it; having it thrust upon them has helped to make them so. Missionaries too were wise in not showering advice upon them; when they were consulted they gave what information and insight they had but left the national colleague to make his own decision. The result has been not only growth in leadership but a deep affection for departing missionaries and a desire to keep them as long as possible. On several occasions on my recent visit I found myself having to defend the diocesan policy and to explain that the fact of so few missionaries was not a weakness but a strength, something to be gloried in rather than regretted. Everywhere I went there were eager enquiries about former missionaries; I cannot remember any living missionary who has worked in Burma during the last forty years about whom I did not receive affectionate enquiry.

It was not only a happiness to be back in Burma but a pain also—old and trusted friends had died, others had grown old and infirm. There was the poignant memory of those who had died in the Japanese invasion—that lively impetuous Irishman Archdeacon Higginbotham, Lilian Bald and the 40 Bishop's Home children in the Hukong valley, John Derry, the cheerful, practical, simple Anglo-Burman priest, faithful Ma Pwa Sein and the 64 Christian villagers of Nyaung-u who were martyred in one day in 1942. There was the pain of seeing the country still not reconstructed after the war and now disrupted by three simultaneous rebellions. The saddest of these is the revolt of the Karens, for the Karens are an honest, peace-loving people and they, more than any other race in the country have responded to the Gospel and form the backbone of the Church. The Karens are divided by this revolt, half of them in frustration and distrust having taken arms against the government, the other half remaining loyal and hoping to get by constitutional means the Karen state which all Karens dream of.

Not only is the Karen race split by the rebellion but the Anglican Church also, for the two big missions in the Toungoo hills and the

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Salween valley have been cut off from the other half of the diocese for nearly three years. Occasionally a letter finds its way through with news of the Christian community and asking for wine and wafers or prayer books to be left at some named spot in the intermediate no-man's land. While I was staying with the Bishop in Rangoon, the following letter was delivered at Bishops court :

DEAR REVEREND BISHOP,

I paid you a belated call to thank you for all the help given to us by your community at Thandaung, especially Reverend Saw San Hoo. He was a real Christian and his goodness and Christian acts are reflected in his parish.

I am one of the Government officers arrested by the KNDOs (Karen National Defence Organization) and kept at Thandaung. We owe a great debt of gratitude to Rev. San Hoo and family for their kindness and selflessness. He was a benefactor to all the destitutes regardless of race or creed.

I think you will be happy to hear how one of your priests is faring under adverse circumstances.

The letter was signed by a Forest Officer, a Burman Buddhist. Needless to say the Bishop *was* happy to hear how one of his priests was faring under adverse circumstances. To have him described as "a real Christian" by an intelligent Buddhist was no mean compliment, either to Christianity or to Stephen San Hoo.

San Hoo was trying to do in the area held by the Karens what the Bishop and his other Karen and Burmese clergy are trying to do in Burma proper, namely to be true makers of peace. Bishop West, his Karen Assistant Bishop Francis Ah Mya and his Burmese Assistant Bishop John Aung Hla have insisted that Christians should not take sides, even if in their hearts they were drawn to do so, but work for justice, understanding and peace. The result has been that the Anglican Church has been trusted by the Government in spite of the fact that some of its members are active rebels. One such act of trust was seen on Christmas Day when I was at Mandalay and preached at the Sung Eucharist in Christ Church, the church built on the site of the old wooden church given to Dr. Marks by King Mindon. Present at that service were about 150 Burmese Christians and 50 Karen prisoners, mostly Baptist Christians, from the nearby camp for "surrendered personnel." The Karens had been given three hours' freedom by the Government to attend the Christmas service at the Anglican Church. It was a deeply moving service, with the harmonious singing of the Karens and music from instruments which they had made in their detention camp. There, I felt, was the Church as God means it to be, above race and human loyalties, worshipping the Prince of Peace even in a state of war. After the service I spoke to some of the Karens who told me that they kept up Christian worship and Bible Study in their camp and that during the past year over 100 Karens had been baptized.

There was one deep misgiving in my mind about the Karen situation : almost everyone seemed hopelessly acquiescent in the present stalemate. Burmese politicians seemed to think that now the Karens had suffered several military defeats the rebellion would peter out. But the Karens are an obstinate people, especially when they are sore at heart. The Government has definite plans for a Karen state within the Union of

Burma, but it is in a sparsely populated area, with little in the way of communications or possibilities of development. What is needed is a generous gesture on the part of Government. Such a gesture might be the offer of the port of Moulmein and the neighbouring area. It is true that Karens are not in a majority here, but Government could say, "We will trust you to deal fairly with our Burmese people in this area, and we ask you to trust us to deal fairly with your Karen people who live in the Irrawaddy Delta and in other parts." I believe that the Karens would respond to some gesture of trust like this.

I also had some misgiving about the attitude of the Church in this stalemate. The principles of peace-making were there clearly enough, but rather on the human level. There was no expectation of any initiative from God and little intensity of prayer. This seemed true of Anglicans and Baptists alike and I felt constrained to press this need. Perhaps the whole Anglican Communion is failing the little Church of Burma in this responsibility for intercession. The Karen situation is a tragedy, for Burma and the Church in Burma. For the Karens should be the missionary race; if they get an internal state, which they can regard as hopeful if not completely satisfying their deep mystic longing, they may produce something unique in the way of good administration, based on Christian principles.

Since the war Burma has been in a ferment of nationalism, a nationalism, however, which is slowly and painfully becoming more realistic as people recognize that independence does not automatically solve all the country's problems. The Anglican Church has identified itself with the nationalist situation, and has tried to give its message through the language of patriotism. Not a blind, indiscriminate patriotism, but a love of country which grieves over the evils in the national life and tries to make Burma an honest, united, disciplined nation, living at peace with its neighbours, whether small or powerful. The Bishop and his fellow-workers have been trying to give to the leaders of the nation spiritual and moral insights derived from the Christian faith. Once again people may be led to confess that Christians out-think their contemporaries; and it may be that through inherently true insight and creative action, which are Christian fruits, people may be led to Christian faith, the roots from which those fruits grow. The friendship between the Buddhist Prime Minister and the Christian Bishop is something quite remarkable. I almost said "unique," but this would be the wrong adjective, for the Bishop's case is that there should be a similar relationship between the town vicar and the Deputy Commissioner, between the village priest and the village headman, so that the Government officer may know that he has the informed sympathy, understanding and moral support of the Christian minister in all his efforts for public righteousness and welfare and may also expect to be held up to the highest, by prayer and sometimes by courageous approach, when he is tempted to yield to lower motives.

This identification with the national cause, which owes much to the inspiration of Moral Re-Armament, has brought Christians into closer contact with non-Christians. M.R.A. is a moral movement cutting across not only denominations but religions its strong moral

emphasis appeals to Buddhists of the Southern (Hinayana) variety, who do not believe in a Supreme Being but have an admirable ethical code. The result has been a truly remarkable drawing together of Buddhists and Christians, in which both Buddhist monks and Christian priests have been involved. Buddhist abbots and monks are frequent visitors to Bishops court, and while I was staying in Rangoon a meeting of about 150 monks was arranged in a hall of the Shwe Dagon Pagoda, which was addressed by M.R.A. leaders from both religions. I was invited to attend, and did so as a keenly interested spectator. Towards the end of the meeting the presiding monk called upon me to speak, which I did, speaking in Burmese. Such was the atmosphere of the meeting that I was able to quote quite freely from the teachings of the Buddha and Our Lord, without any embarrassment to anyone. It was a unique experience, something which had never happened in my twenty years of missionary service. I envied this contact with non-Christians for the whole Christian Church.

The next morning U Narada, the monk who had arranged this meeting came to see me, bringing with him three presents. The first was a packet of Burmese cigars which he wanted me to take to Winston Churchill as a token of Burmese friendship. The second was a Buddhist rosary "I want you to give this," he said, speaking in Burmese, "to Ding Dong." This defeated me for about a quarter of a minute, by which time telepathic sympathy had recognised Ding Dong as Dean Don, who had conducted the monk over Westminster Abbey during his recent visit to England. Then handing me a second rosary he said, "This is for you. It is a rosary which I have used for thirty-eight years. If you will come back to Burma, you and I together will visit all the monasteries and between us we will make Burma's 80,000 monks a great force for righteousness and peace. When you speak to them hold this rosary in your hand and they will listen to you with respect and goodwill." I mention this incident as it shows an entirely new relationship between Buddhists and Christians.

In their contacts M.R.A. friends talk freely about God, though not defining the content of that word. It is interesting to note how theoretically-atheistic-Buddhists are beginning to use the word "God" and to talk about guidance. On the other hand, I did not find M.R.A. people making any frequent mention of Christ. This disturbed me and I tackled an intimate friend about it, asking him if he expected that sincere non-Christians attracted by M.R.A. would ultimately find themselves face to face with Christ. He said that he could not say, all he knew was that there were wrong things in everyone's life which needed to be put right. Repentance and amendment took a man further on his spiritual journey. Finally he quoted Our Lord's promise, "All that the Father giveth me shall come to me." There may be something of real tactical value in this halfway theistic approach to the Buddhists. Fifty years ago a well-known Buddhist hermit, U Ye Gyan (pronounced Oo Yay Jan) was converted. For years before his conversion he had believed and preached that there was an Eternal God; when he came to learn of Christ he recognized that all his highest beliefs and hopes of the Godhead were fulfilled in Him. From my own work in Burma I,

remember two noteworthy converts. The first was a monk who like the hermit believed that there must be a God. One day he came across a copy of St. John's Gospel and read the opening verses, which ultimately sent him to a Christian priest. The second was a humble, lovable man, from the same sect and district as the hermit. He believed in some kind of a Divine Wisdom, akin to the Greek Logos. Once again his search for God ended in Christ. It may be that Buddhists must come to Christ through God, though assuredly only when they come to Christ will they find all the unsearchable riches of God.

Looking at the tremendous evangelistic task among Buddhists I see a need for the Church in Burma to incarnate itself in Buddhism as it has done in nationalism. We who are Christ's missionaries to the world have to speak the language of those among whom we find ourselves, whether it be in the industrialized communities of the West or the Moslem, Buddhist, Hindu, Animist worlds. We can do this best by identifying ourselves with our environment and learning to understand the hopes and needs, the longings and failures of those living in it. So often, starting from our own position, with our own background and experience, we bear our witness but fail to communicate our meaning, because we do not speak in terms which the non-Christian understands. As a missionary I *did* study Buddhism, but as an outsider. I did talk with Buddhists, but I never got to know them deeply as friends. I did believe that the Buddhist would find all his highest hopes perfected in Christ, but it was with the condescension of a missionary rather than with the love of one who had incarnated himself in Buddhism. What God did in the Incarnation the Church has to do in every situation in which it finds itself. A School of Buddhist Studies might do something towards this, in Burma, Thailand or Ceylon, but a small Christian community living on the Buddhist pattern with the Christian faith, would go more deeply and would speak from within the Buddhist environment rather than from outside it.

There are signs of a Buddhist revival in Burma. This is partly due to nationalistic spirit which regards Buddhism as the indigenous religion of the country. Evangelistic activity is now being carried on among the frontier races and a World Buddhist Missionary Society has been sending outstanding monks on missions to other countries, including Britain. This revival will be strengthened by the holding of the Sixth Buddhist Synod in Burma in the near future. The last Synod was called by King Mindon over seventy years ago; the first four all took place in the early centuries of Buddhism. Notable monks and laymen from Ceylon and Thailand will attend this Sixth Synod, and Buddhism as a World Religion is certain to be one of the subjects on the agenda. But revival on the organizational level or as the expression of nationalism, will not provide the inner dynamic necessary for true revival. This is far more likely to come from moral revival which may well spring from the contact with the M.R.A. movement. If it does it should be welcomed. The better Buddhist a man becomes the more likely he will be to realize that his own human effort is not enough to enable him to live the good life. Devout Buddhism, like the Jewish Law, may well be the tutor to bring Buddhists to Christ.

Nobody can foretell what the future is likely to be in Burma. The Bishop's policy has been to prepare the Church to be able to carry on whatever happens. His emphasis has been on the development of spiritual leadership, among the laity as well as the clergy. He has kept himself free for this purpose with a refreshing minimum of administrative and committee work, so that he is always accessible. He insists on mobility and flexibility, and although buildings have to be maintained they do not dictate policy nor are they regarded as indispensable. The Church in Burma had already learned this lesson in the Japanese Occupation, when almost all its buildings were commandeered.

There are, however, two problems which are occupying the attention of the three Bishops—the training and support of the ministry. With the war there was a big gap in education, a gap which has been widened by the unsettled state of the country since independence. The result is that there are hardly any candidates for the ministry with a sufficient standard of education. There are young men with probable vocations, and while these are passing through the University the College of Holy Cross is being used as a University hostel instead of a theological college. It is possible that this may continue for some years and that ordinands will be sent for training to Bishops' College, Calcutta or to England. On the other hand there is a growing feeling that the training of the ministry must be on more dynamic lines than the somewhat pastoral *tempo* of the pre-war years. The clergy of the future will need to study their environment, they will need to know something about the principles of a just order of society, they will need a Christian philosophy of history and an ideology which can show itself to be more true and radical than Communism, in addition to their basic training in Bible, theology and worship. The theological college in Asia to-day can no longer afford to be a second-grade copy of theological colleges in the West.

The problem of Church Support is even more pressing. Before the war there were about 50 indigenous clergy; most of them worked at sacrificial rates of pay, which were planned to be rates which the Church could ultimately hope to pay without subsidies from the West. The annual cost of the ministry was about £2,000, of which one-third was raised by the indigenous Church, one-third from chaplaincy congregations in the English-speaking community, and the remaining third from S.P.G. grants. With the Japanese invasion the British community fled to India, all grants from S.P.G. were cut off, and Church life was so dislocated that any central collection of funds became impossible. The clergy had to be supported by their local people. This was done partly by money offerings, partly by offerings in kind, partly by the clergy themselves taking up agricultural work. In some villages towards the end of the Occupation the priest and his family were fed by the Christian households meal by meal in turn. The Church in spite of suspicion and sometimes persecution kept going, and the clergy managed to live.

With the liberation of Burma, and the return of the Bishop and missionaries, a number of courageous clergy felt that this enforced but

successful method of self-support should not be dropped. The Bishop gratefully agreed, though in his own thinking he recognized that from time to time he would have to come to the rescue for special needs or in certain areas. But at this juncture well-intentioned missionaries stepped in, claiming that to do their work properly the indigenous clergy needed a security proportionate to that received by themselves. So the old method of salaries, pensions and travelling allowances was introduced once more. Burma has never recovered from the inflation of the Japanese Occupation and the cost of living is four or five times what it was before the war, so that the cost of the ministry is now in the region of £10,000. This is a sum which the Church in Burma can never hope to raise for itself; up to the present it is only the continuance of the generous S.P.G. grant (about £6,000 a year) and the rent received from buildings still requisitioned by Government that has kept diocesan finance stable, aided by the fact that some of the clergy in Karen areas have not been able to draw their salaries for the last two years. Looking back, I now see that we missionaries have imposed upon a small Church in a non-Christian land, living in a peasant country, a system of finance evolved in a country nominally all Christian, in an industrial community, with an established parochial organization, aided by endowments from the past.

Is it wise to continue such a system at a time when the future is so uncertain? Must not the Church in Burma and elsewhere prepare itself to be able to carry on whatever may be the economic as well as political conditions? The Bishop of Rangoon is examining once more the apostolic practice of ordaining elders in the local church—men of faith and devotion, who will receive some intensive initial training and following ordination some regular training every year, but who will support themselves by farming work, if necessary, on a piece of glebe land. There will have to be some whole-time professional clergy, well trained and adequately paid, whose main task will be to build up their voluntary brethren, or to minister in the towns.

The annual training for these unpaid priests would not be difficult in a country like Burma, where after the reaping of the harvest in December and January there come three leisure months of hot weather in which little work is done or needs to be done. The clergy could be gathered in groups or all together for a solid period of training and fellowship going back perhaps once in each month to give their people pastoral care. They would also need regular visiting from the itinerant "rural deans" and also regular help in the way of sermon notes, Sunday School lessons and pastoral letters from their Bishops.

It is interesting to note that this return to a more primitive pattern for the ministry is being considered in other countries.

There is much more that I would like to say about the work of the Church in Burma, but I have already exceeded the editorial word-count. But I must say something about Christian high schools. After liberation the Burma Government decided to take over full responsibility for education. Grants-in-aid to mission schools were abolished, though mission and other private schools were granted recognition if they complied with certain standards. In addition, education in

Government schools was to be free. This new system resulted in a big reduction in Christian schools, though "key" schools were kept going in the main Christian centres. These naturally had to charge fees, and heavier fees than before the war, for there were now no grants-in-aid and inflation had greatly increased the cost. The diocese was blessed in having some very able and devoted head-teachers, who largely on their own initiative re-opened Christian schools and got together staffs of Christian teachers and former non-Christian members of staff, who were prepared to work at sacrificial rates. These schools, in spite of high fees, are crowded out, with long waiting lists, and their reputation stands very high. When a recent UNESCO commission visited Burma, their route was carefully planned by Government officials to include a high proportion of Christian schools. On my recent visit I was told of a Buddhist parent, who being challenged by a neighbour as to why he sent his children to a Christian school replied, "The Christians give their pupils a good education, they take personal care of the children and they train them in discipline." If any of our missionary school teachers read this article I can see them smiling with satisfaction over point three.

This year the Rangoon Diocese is celebrating the seventy-fifth anniversary of the foundation of the diocese. Burma Christians are searching the history of those seventy-five years for inspiration to take with them into the future. Much will happen in the years still to elapse before the diocese celebrates its centenary; whatever happens, all who have taken a hand in the ploughing and planting can be humbly grateful for the signs of spiritual harvest and can look forward in quiet confidence that "the gates of hell shall not prevail."

(This survey says nothing of the B.C.M.S. work in Upper Burma where conditions are much more peaceful or in Arakan where they are as unsettled as in Lower Burma, but where there is some active and effective evangelism in progress. This B.C.M.S. work merits an article to itself.)

CHURCH AND STATE IN THE GOLD COAST

By JOHN BARDSLEY*

WE must begin with some description.

THE CHURCH

There is, of course, no "Established Church." About 660,000 (i.e. one sixth of the population) mainly in the southern half of the country are Christians and nearly half of them are Roman Catholics. The Methodist Church comes next in size (136,000), followed by the Gold Coast Presbyterian Church (110,000), the Anglican Church and the Ewe Presbyterian Church. These last four bodies and the smaller African Methodist Episcopal Zion Church and Salvation Army are members of the Christian Council of the Gold Coast. There is a growing

* The Rev. J. Bardsley was Chaplain of Achimota and from 1951 to 1952 was Secretary of the Christian Council of the Gold Coast.

number of still smaller bodies, some of them offering a very narrow gospel and view of the Church. Non-Roman Christianity in the country is greatly weakened by its divisions, which are accepted without question by "the man in the pew," but a real drawing together of the leaders and clergy of the Christian Council Churches is now taking place. Consultation and united action are coming to be regarded as the normal thing.

The main Churches are long established and their activities pervade the life of the community. But, in spite of the fact that religious leadership is increasingly, and in some bodies almost entirely, in African hands, the Church on the whole represents Western influence and foreign ideas. This makes it suspect to the ardent nationalist, who believes, quite erroneously, that it is opposed to self-government. The formation of the Anglican Province of West Africa was timely, though it still means little to ordinary people. The Methodists are largely self-governing, the Presbyterians entirely so.

The majority of Africans in responsible positions have some loyalty to the Church, practically all have attended a church school.

THE STATE

As in other African colonies there is direct rule by the central government and indirect rule through the chiefs in their "states." The Church has relations with both forms of the State.

The central government has evolved in the last seven years out of the standard crown colony type into something approaching the British Parliamentary model. The 1951 constitution does not give full responsibility, since the Governor holds reserve powers and officials control three key Ministries, but there are eight African Ministers chosen from a Legislative Assembly most of whose 84 members are elected by universal suffrage and nearly all the rest by the Chiefs' Councils. The Governor still governs, but only through and in accordance with the advice of the Executive Council of Ministers, which Council is the principal instrument of policy. "The Government" is now a Cabinet in which agreement has to be worked out between white officials and the leaders of an African nationalist party, men who were put into power by the masses rather than by the educated minority. The civil service is carrying out policy laid down for it by the Cabinet and the fact that the country has been, all things considered, so well governed for the last eighteen months is due to the ability of the African Ministers to learn, the remarkable solidarity (so it seems) of the Cabinet and the loyalty of the civil service. There are plenty of dangers in the situation and it is too early to say how the experiment will turn out, but "there is nothing so powerful as an idea whose time has come."

Local government has meant hitherto paramount chiefs ruling their states with the help of councils of elders and of lesser chiefs. They have tribunals, treasuries, local taxes and a certain number of schools and the whole system has been supervised by the District Commissioners. The four largest towns have democratically elected town councils. Under the new constitution, 271 local district councils have been established this year and the powers of chiefs and district com-

missioners are much reduced. The states remain and mean much in Gold Coast life but the future of the chiefs, in spite of their traditional and religious importance, is uncertain; they are ill at ease in the new democracy.

CHURCH AND STATE

We shall now consider the relationship of the Church first to the native state and then to the central government. It is too early to speak of the Church in relation to the new local government system except to say that this is a sphere in which Christian influence must be felt.

The unity and continuity of the tribe rests on the "stool" (our nearest word, and an equivalent, would be "throne") and the "stool" system is still a stronghold of heathenism, of the worship of the tutelary gods and of ancestors. The Church has never in more than 100 years converted the heart of the tribe. Something of the strength of the old religion and, as it seems to some Africans, the inadequacy of Christianity is conveyed in the following quotation from a review by Dr. J. B. Danquah of a book on Ashanti chieftainship¹ by Dr. K. A. Busia (both are Gold Coast men); part of Busia's findings are thus summarized: "True enough the libations and sacrifices offered by the chief had lost their full significance for most of the Christian subjects of the chief." Some of these no longer believed that misfortune would befall the tribe if the sacrifices to the ancestors were not performed. True enough institutional Christianity did challenge "the chief's religious position." True enough, some of the chief's subjects who were Christians—"a few on grounds of conscience, many on the grounds of Church law or teaching"—repudiated the spiritual headship of the chief. But even in places where Christianity had penetrated to the fullest extent the Christian sentiment had not been found adequate for a complete life. Probably because it was not sufficiently integrated into the unbroken unity of the tribe or state, which despite all setbacks still persisted under the chief. Everywhere, even amongst Christian chiefs, the supremacy of the ancestral allegiance was unchallenged. That allegiance made life adequate and full. ("African Affairs," April, 1952, pp. 136-7). These words reveal both an irreconcilable religious conflict and an incomplete grasp of life in Christ.

The Presbyterian Church, replying to a Memorandum from a native state with a long history of Christian work, has expressed another view of the situation which is interesting as coming from a Church with predominantly African leadership: "The custodians of our national spirit (i.e. the chiefs) are chosen from those only who will consent to perform certain customs. The number who perform these customs in genuine faith or even without reluctance is dwindling. It seems certain that, as the spread of education raises doubts about the efficacy of the ancient beliefs, the proportion of able and trustworthy men in this group will further diminish. It is possible that our chiefs' courts will reflect less and less of the live creative spirit of our youthful race, until one will

¹ "The Position of the Chief in the Modern Political System of Ashanti."

have to search elsewhere than among state officials for the genuine leaders of African life and thought." Present doubts as to the future of the chieftainship point to the wisdom of those words written ten years ago.² The document is an able reply to detailed criticisms of the Church's attitude to the Native State and makes a well-supported claim that, short of compromising with heathenism, it has in many ways (the writing of the language, introduction of new crops, medical service and schools, etc.) greatly enriched the life of the State.

An important controversy took place in 1942 between the ³Churches in Ashanti, acting through a committee, and the Ashanti Confederacy Council over the decision of the Council to impose on all, including Christians, the Thursday taboo on farming, because Thursday is the birthday of Mother-Earth ("Asase Yaa"). No real solution was ever reached but the order was vetoed by the Government—not at the request of the Churches, of course. They touched the real issue when they asked the Council that native customary law should be widened to admit religious freedom and that chiefs should indicate ways in which Christians can conscientiously show their allegiance. There was no response. Nor was there when in 1934 the Christian Council suggested to all the chiefs ways in which the customary law of inheritance might be made fair to Christian widows and orphans.

In general the relations of the local church to the Native State are polite and sometimes friendly. Chiefs often attend church, but are not communicants, for the fundamental conflict remains.

THE CHURCH AND THE CENTRAL GOVERNMENT

Relations before 1951 were in every respect friendly except for a prejudice against medical mission work on the part of certain Directors of Medical Services and it is most gratifying (but a little ironical) that, while under the present regime some things are not so happy, every encouragement is now given to the Church to develop medical work. And the Church is responding. For example, the Anglican Sisters are to have a maternity and training hospital in Ashanti built and supported by Government.

The Jackson Davis Anglo-American mission group which visited West Africa in 1944 wrote of the Gold Coast in *Africa Advancing* (p. 66) "In no other territory visited was co-operation between the government and missions so close." The basis of this co-operation was the recognition that the Church was doing essential work in providing a new religious basis for a society which was losing its old one and was in consequence beginning to fall to pieces. Perhaps the very title of Dr. Danquah's review article, "Autopsy on Old Ashanti" was an admission of the decay which Dr. Busia seems to deny. Government educational policy followed the dictum of the Colonial Office Memorandum of 1925 that "native education must be based on religion" and Church schools and training colleges, as well as a few Moslem schools, have been and are

² "The Church in the State," Scottish Mission Book Depot, Accra, 1942. Oxford Press, 18s.

³ See article by Rev. H. Belsham, "Church and State in Ashanti," *Int. Review of Missions*, October, 1946.

grant-aided. The building of Achimota College twenty-five years ago at a cost of more than £600,000 and the large annual grant to it were a further expression of this policy by Government; it is not a Church institution but it has always been an avowedly Christian one. The Central Advisory Committee on Education has for ten years most effectively brought together the Churches and the Education Department for the harmonious working out of policy. In the 1946 to 1950 Legislative Council one of the six members nominated by the Governor was always a missionary. The Church has no special representation under the new constitution and does not desire it.

But the Gold Coast owes far more to the Church for its political advance than most young Africans realize. Their mistaken idea that it is "against self-government" is largely due to its refusal to support any political party or to foment race feeling. But political consciousness is the fruit in West Africa of the Church's educational work, and sometimes even of the Christian faith. A recent visitor to the Gold Coast, Rev. Cecil Northcott, writes: "One political group I met in Ashanti were all connected with the local Methodist Church and their spokesman assured me that their political philosophy was closely linked with their religion." The Church has also provided a practical training in self-government and democratic control through its congregational meetings, presbyteries, synods, etc., and through the collection and disbursement of large sums of money. In generations of church life men have been fitted for responsibility in the State. But the Church is quite properly less concerned to-day with self-government than with good government.

Its relations with the State have in the last eighteen months lost the old cordiality and trust. A year ago the new Development Plan for Education was announced. Unfortunately the Church had so far yielded to the popular demand for education that some denominations had taken on an impossible burden (Methodist ministers, for example, manage an average of more than twelve schools each) and were preparing to hand over many schools to local authorities. This was not the intention of the Anglican Church. Under the 1951 Act, new Church schools may not be opened without the approval of local authorities and new Church training colleges are forbidden. There is no word about Christian teaching and worship in schools. It is assumed that "considerable numbers" of Church schools will be handed over to local authorities. But without an assurance about Christian teaching the Churches cannot do this, though they are embarrassed by the low religious and educational standard of many of their schools. The Christian Council, on behalf of its six member bodies, presented a statement to Government in December, 1951, making the case for Christian education in *all* schools and for the retention by the Churches of those schools which they wish to keep and whose standards satisfy the Education Department, also for the retention of Church Training Colleges. No reply was received until after I left the country in May. So far as I understand the situation, there will be no official compulsion to "hand over" schools but the same result will be achieved by placing the management of them in the hands of head teachers and Assistant Education Officers and transferring control of the teachers to local

authorities. This is certainly a challenge to the Church to strengthen its other work, particularly for children, youth and the home, but the religious issue in what will soon be a system of universal primary education is still undecided apparently. One would welcome some sign that the Government thought it important.

The new policy (if it is one) *may* originate in the years spent in the United States by Dr. Nkrumah and the Minister of Education and their observation of "public schools" there; it certainly has something to do with suspicion of a body with foreign affiliations (see my first paragraph) and impatience with "denominationalism" on the part of men without strong Church loyalties.

THE FUTURE

I do not think that the Church is losing popular respect, but its witness must have relevance to the Gold Coast of the nineteen-fifties if it is to speak effectively to the leaders of the country.

That relevance includes at least three things :

(a) Christians must take a full share in political life. This is difficult in view of existing party methods and manners but there are some Christians in the Legislative Assembly in whom the salt has certainly not lost its savour. One hopes that there are many such in the local councils.

(b) The Church must show that it really cares about the social needs and problems as vividly portrayed in D. Busia's "Social Survey of Sekendi-Takeradi,"¹ especially the instability of marriage and family life, juvenile delinquency, prostitution and the new "acquisitive society." The vast schemes for a Volta River barrage and a new harbour forces one to ask whether the country can deal with the consequent human problems. The Christian Council² conference in 1951 to study Busia's book aroused such interest and has led to new Christian social witness.

(c) The Church must close its ranks. As its divisions and rivalries cause its enemies to mock, so I have found that every act of Christian brotherhood and co-operation, whether on a local or national scale, has won for it respect and a hearing. At a time when the Gold Coast is being forged into one people conscious of its unity no effort must be spared to draw Christians together. Real unity will come not so much from external pressures as from the sense of being called to new penitence, dedication and evangelism. A Church which is ready to learn what God has to say to it could as truly make history in the Gold Coast to-day as it has done in the past.

¹ Published by the Crown Agents for the Colonies, 4, Millbank, S.W.1, 7s. 6d.

² "The Church in the Town". Addresses given at the Conference, published by the Christian Council at Accra, Gold Coast, 1s.

ST. AUGUSTINE'S, CANTERBURY

By CANON W. F. FRANCE*

ST. AUGUSTINE'S COLLEGE, Canterbury, is to open this autumn as the Central College for Clergy from all parts of the Anglican Communion in accordance with the Resolution of the 1948 Lambeth Conference, which reads :

86. In the opinion of this Conference the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at St. Augustine's College, Canterbury.

Suggestions about the need and purpose of such a College were, I think, first set down in writing in an article called "English Training of Overseas Clergy" which I wrote for the *EAST AND WEST REVIEW* and which was published in January, 1936; and now, on the eve of the opening of the College, the Editor of the *REVIEW* bids me write a sequel. The Article attracted some attention, and authority directed that it should be reprinted and sent with a letter inviting comment to Bishops in all parts of the world. The replies left no doubt that such a College would be warmly welcomed, and as the *REVIEW* has therefore played so large a part in propagating the idea of a Central College it may be of some small interest to record in the same journal a few facts about origins and preparation.

The beginnings of the idea are perhaps to be found, paradoxically, in the confidence in progress which sustained missionary work fifty years ago. The exuberant enthusiasm of leaders such as Bishop Montgomery or Eugene Stock is now only a memory amongst older missionaries. No one then thought of war; economic and social stability seemed to be unshakeable; there sounded nothing too unreal in the slogan "the conversion of the world in this generation" for there was large expansion everywhere. Missionary Societies' incomes were rising annually, and the proclamation of a new field or a new opportunity readily commanded new money, for none doubted that success would follow.

Seen in retrospect there was one curious characteristic of that remarkable age. Leaders accepted without question and equally without arrogance the fact of universal leadership by the West. They spoke glowingly of the day to come when there would be a considerable force of indigenous clergy, and they dared to see afar off—perhaps a hundred years said Bishop Montgomery—the consecration of Asiatic or African Bishops; but all this was the vision of confidence. It was a promised land for which they were preparing, and the preparation would be long. Bishoprics, theological colleges, schools and colleges, and hospitals were being firmly established everywhere, but the many thousands being

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added to the Church were children in the faith and would need loving care and guidance for many years to come.

Then came 1914. Of the many books about the end of the Victorian era and the post-war world perhaps John Buchan's *The King's Grace* stands apart in perception and balance. His masterly study shows how after every other great war there has been an upsurge of hope and spiritual ambition, whereas 1918 and the years that followed knew no hope but only frustration and uncertain fear. There was indeed no fear to thwart missionary work. The goal neither changed nor moved; or, in the metaphor of mountaineering, the summit to be achieved was clear and unclouded but the climbers now knew that the path that had been followed without question by a pre-war generation could no longer be trodden with the same buoyant assurance. The changes in outlook were both obvious and subtle. On the one hand missionary societies were hampered by a steep fall in income—in value if not in nominal amount, and the supplies of missionary clergy were wholly inadequate both in number and, (this is fact and in no way critical), in staying power. There was a restlessness and uncertainty which made about ten to fifteen years the average period of service in contrast to the life service which had marked the stability of an earlier generation.

And on the other hand there was a more subtle change in what to-day is called "climate of thought." It was in part nationalism; it was in part that there were now amongst the indigenous clergy older men who paid high honour to the older missionary under whom they had been trained, but—without any prejudice—could not so regard the young missionary merely because he was a missionary. The unquestioned leadership of the West—or of the "sending Churches"—was gone.

It was an age of uncertainty. "Mankind," said Smuts in a memorable phrase, "has struck his tents and is on the march again." It was an age of conference and of talk. Much was said about the symptoms and causes of its ills, but few spoke about the cure with a confidence which commanded a following; rather men waited in confident faith for the teaching and guidance of the Spirit.

Perhaps at this point I may be pardoned for writing in the first person so as to avoid tedious prose. I was sent to Japan by Bishop Montgomery in 1909 and there learnt my first steps under the truly great pioneers, all of whom had given life service. They towered above us in knowledge, in holiness, and in rugged grandeur of personality. They had seen the first beginnings; they had seen growth and the Church well established; they had no sort of doubt that the same progress would adorn the future, and this they taught us to expect. The War brought me home for a while, and I returned to Japan at its close. Pre-war Japan, both in Church and State, had disappeared entirely. Chauvinistic nationalism was dominant in the State. In the Church the old pioneers were gone. There was but a handful of younger missionary clergy, and leadership—still under foreign bishops—was in the hands of senior and very able Japanese clergy. In diocesan synods there were only one or two foreign clergy, in the General Provincial Synod there were none.

The 1923 great earthquake sent me back to England early in 1924,

and after a year of sick leave return to Japan was forbidden ; I joined the S.P.G. Home staff, and was presently appointed Oversea Secretary. This office brought me into very close touch with many dioceses and very quickly taught me three things : first, that the great changes of which I had first-hand knowledge in Japan were also being met in all parts of the world, and were largely the same in pattern ; second, the Church in many lands found itself confronted with a diversity of problems in finding the answer to which the help of English scholarship was sought—for we frequently received letters about questions of translation, of liturgiology, of canon law, of moral theology, of evangelistic method, or of the experience of the Church in other lands ; and third, that many dioceses were sending picked young clergy to England for a period at an English theological college and for what was called English experience.

This last fact made it clear that something was felt to be lacking and that the considerable expense of sending clergy to England was thought to be worth while. The astonishment was that such men were so enriched by their visits, for few of the staff of an English theological college have personal knowledge of the home background of these visitors ; and the students themselves learnt little from the lectures (as several confessed to me) unless they had exceptional knowledge of English. All were profoundly influenced by the prayer life and devotions in an English College.

Prompted by these facts I set myself to find out—taking several years in the doing of it—as much as possible about theological colleges in all parts of the world. The picture that grew was disquieting. One or two Colleges were quite first-class. The staff had intimate personal knowledge of the intellectual, devotional, parochial, and evangelistic background of their students. Academic standards were high, and teaching was creative, rather than critical or “clever” academics. Some colleges had highly qualified staffs, who gave all their teaching in English to students who enjoyed but indifferent knowledge of that language. They turned out men of some academic scholarship, perhaps qualified to work in well established parishes ; but it was English scholarship having behind it all the long heritage of English thought, and much of it bore little relation to local needs. Many of the Colleges were small diocesan one-man establishments opening and closing as needs might dictate. These were usually in the care of an experienced missionary. The standards of devotion were high as also were the standards of teaching in relation to simple local needs. They were not places of profound learning.

This simple research soon made it clear that few Provinces were so equipped with learning and scholarship and knowledge of the life and traditions of the people of the Province as to be able to lead and guide and inspire a young Church at a time when other factors were dictating a rapid approach of Provincial autonomy. At the same time general missionary reading, and more especially study of the reports of all the Lambeth Conferences side by side with much conning over S.P.G.'s rich store of archives, made it clear that Provincial autonomy had always been the goal. Moreover it was a real autonomy, for the Lambeth Conference has repeatedly looked at and as repeatedly rejected any idea

of a Central or supra-Provincial authority. Finally it needed but slight knowledge of Church history to know what may become of a Provincial or National Church cut off by circumstances beyond its control from living fellowship with others, and equally slight knowledge of at least the Far East to know how easily simple folk may forsake that sense of the Petrine "paroikia" if they are isolated.

These thoughts took shape in the essay published in 1936. As soon as the answers from overseas had made it clear that the suggestion of a Central College striving after the ideals set out in that essay would be most welcome Archbishop Lang appointed a small group to prepare a report for the Lambeth Conference which was to have been held in 1940. The choice of a place was a difficulty; some suggested a big country house; one man suggested that the College should be in Jerusalem—which he did not know personally. Canterbury had obvious attractions, for the metropolitical see holds the affection of all lands. The claims of St. Augustine's College with its lovely setting in grounds of the Abbey which itself reaches back to St. Augustine were obvious, and Archbishop Lang shortly before his retirement gave it as his opinion that St. Augustine's was the ideal location.

Then came the Second World War and its aftermath has, if possible, emphasized the need of such a College. Archbishop Temple was enthusiastic for the project and even spoke of the proposed College being the beginning and centre of an Anglican Christian University. His death interrupted the enquiry he had started about the practical possibility of establishing the College in St. Augustine's, and as soon as Archbishop Fisher was able to pick up the threads he (supported by the other Electors named in the Charter) sent me to Canterbury to take charge of the necessary preparation.

The first matter requiring attention was the Royal Charter, under which the College is governed by a Warden, Sub-Warden and six Fellows. The life of the College is regulated by Statutes promulgated by the Archbishop as Visitor, and the Visitor is to be advised by a Council appointed as the Charter directs. The Charter establishes the College to prepare men for overseas service, and the staff—except the Warden—were required to be unmarried and had life tenure of office.

The Chartered work of the College cannot be set aside—more especially as there are considerable endowments—so a Supplemental Charter was required. The Petition praying for the new Charter sought four things: (1) Leave to admit Clergy; (2) leave to admit ordinands not necessarily pledged to oversea service, in addition to missionary-minded ordinands—thus meeting the wishes of the Report of the Archbishops' Commission on selection and training of ordinands which deprecated the segregation of missionary candidates; (3) the abolition of the requirement that staff should be unmarried; (4) leave to enlarge the membership of the Council. All that the Petition sought was granted by the King in Council in 1947; and in 1948 the Lambeth Conference unanimously resolved that a Central College for the whole Anglican be set up, if possible at St. Augustine's. Meanwhile a large donation from the S.P.G. and many smaller gifts have made possible considerable internal alterations so as to improve the amenities of the

College which is still beautiful externally and now admirably fitted internally.

A word should be added about the government and finance of the enlarged College. It is of an importance which cannot be over-emphasized that the College should be truly international or inter-Provincial, and not merely an English College supported by other Provinces; so the enlarged Council as approved by the new Charter is to include the Primates of all Provinces. They may not meet often: perhaps every ten years when they assemble for the Lambeth Conference, but they will have the opportunity of ensuring that the College does meet their requirements. Again, it is obvious that not many dioceses and fewer individuals can afford the cost of a College course after ordination. Clergy are therefore to be admitted free of charge, and are to receive—if in need of it—a personal and vacation allowance of £100 a year. These costs are being met by annual donations from many Provinces—with the Church of England and the Church in the United States accepting the larger share as being the wealthier Provinces. Each will give about £3,000 a year, and smaller Provinces proportionately smaller amounts. The question of how to find the English share was laid before the Missionary Societies and it was agreed to ask the S.P.C.K. as being the Society more especially concerned with education—including theological education—to accept responsibility. The S.P.C.K. has therefore generously promised £2,400 a year for three years in the first instance, and the S.P.G. is to give £750 a year.

The work of preparation is now complete and the College is to open in the autumn, on the same spot where St. Augustine began the conversion and teaching of England 1355 years ago. The ideals set before it are learning, worship, and fellowship. A fellowship in which men from far separated lands may know of life and ways other than their own, and a fellowship in which men of diverse churchmanship may learn to know and understand outlooks other than their own; for if the Anglican Communion has a worthy part to play in the future of Christendom it must first know itself. Men will not come to have their Churchmanship changed but to understand and respect others even as they hope to be understood and respected. A richness of experience in worship both in the beauty of the College and of the Abbey, and also in the splendour of the metropolitical Cathedral. And also learning. In this it is hoped that scholarship will be no mere academic theology but will be reverent in wonder, in ever-deepening knowledge of the majesty of God, and of the life and welfare of His church so that it may be a glory in all the world and able to stand inviolate for ever. Deeper learning; renewed ascent into heavenly places in worship; wider fellowship. These are the ideals.

A postscript. No attempt has been made to write about curriculum and studies, for these are outside the scope and purpose of this article. Anyone seeking more detailed information should write to the Warden. One word may properly be added. The new college is to serve all Provinces. It is not merely a College in England for students from overseas. It is to be remembered therefore that priests in England are eligible to apply for admission.

REVIEWS

ECUMENICAL FOUNDATIONS: A History of the International Missionary Council and its Nineteenth-century background. WILLIAM RICHEY HOGG, Harper Brothers.

GENEALOGY, birth, baby, boy, adolescent, adult: this is the complete biography of the International Missionary Council up-to-date. Genealogies are often better skipped till interest in the subject of the biography excites curiosity about the progenitors: that applies here, for the first hundred pages contain much of interest of which the significance is only appreciated in the light of the sequel. Once the Edinburgh Conference of 1910 is reached, the narrative gathers impetus and the reader's attention is securely held. Any doubt whether the title and sub-title belong well together, whether a treatise on Ecumenical Foundations should accord almost a monopoly of Founder's dignity to the International Missionary Council soon yields in recognition of the debt which the World Council and its constituents, the Faith and Order, Life and Work Movements, owes to Edinburgh, 1910. It becomes obvious that like other Movements, such as the Student Christian Movement, the Ecumenical Movement derives from missionary initiative. Consciousness of the world-mission of the Church quickens all aspects of the Church's life, and not least its conviction of sin in respect of disunion.

There was inspired statesmanship in the planning of the Edinburgh Conference, and conspicuously in its decision to set up a Continuation Committee as a guarantee of permanent results. Hence the existing constellation of National Christian Councils throughout the world, whose successive conferences at Jerusalem 1928, Tambaram 1938, Whitby 1947 and Willingen 1952 have been able to register increasing partnership between Churches young and old, a broadening range of interests and activities in Christian witness, a growing awareness of the need to stand and to move together in the face of all that menaces the Christian cause.

The fellowship has survived the test of two wars, the latter of which gave substantial proof of the reality and value of the International Missionary Council when it raised the million dollars for "Orphaned Churches."

Happily the biography, though reporting healthy children and grandchildren, has nothing to tell of senility. The giants of 1910, Mott, Oldham, Tatlow, are still with us, and they do not lack successors in the leadership of the Movement, men and women of many races. It is right that the Ecumenical Movement should not be taken for granted through ignorance of its origins; Dr. Hogg has removed all excuse for such ignorance, and will evoke the ejaculation, "The Lord hath done great things for us, whereof we rejoice."